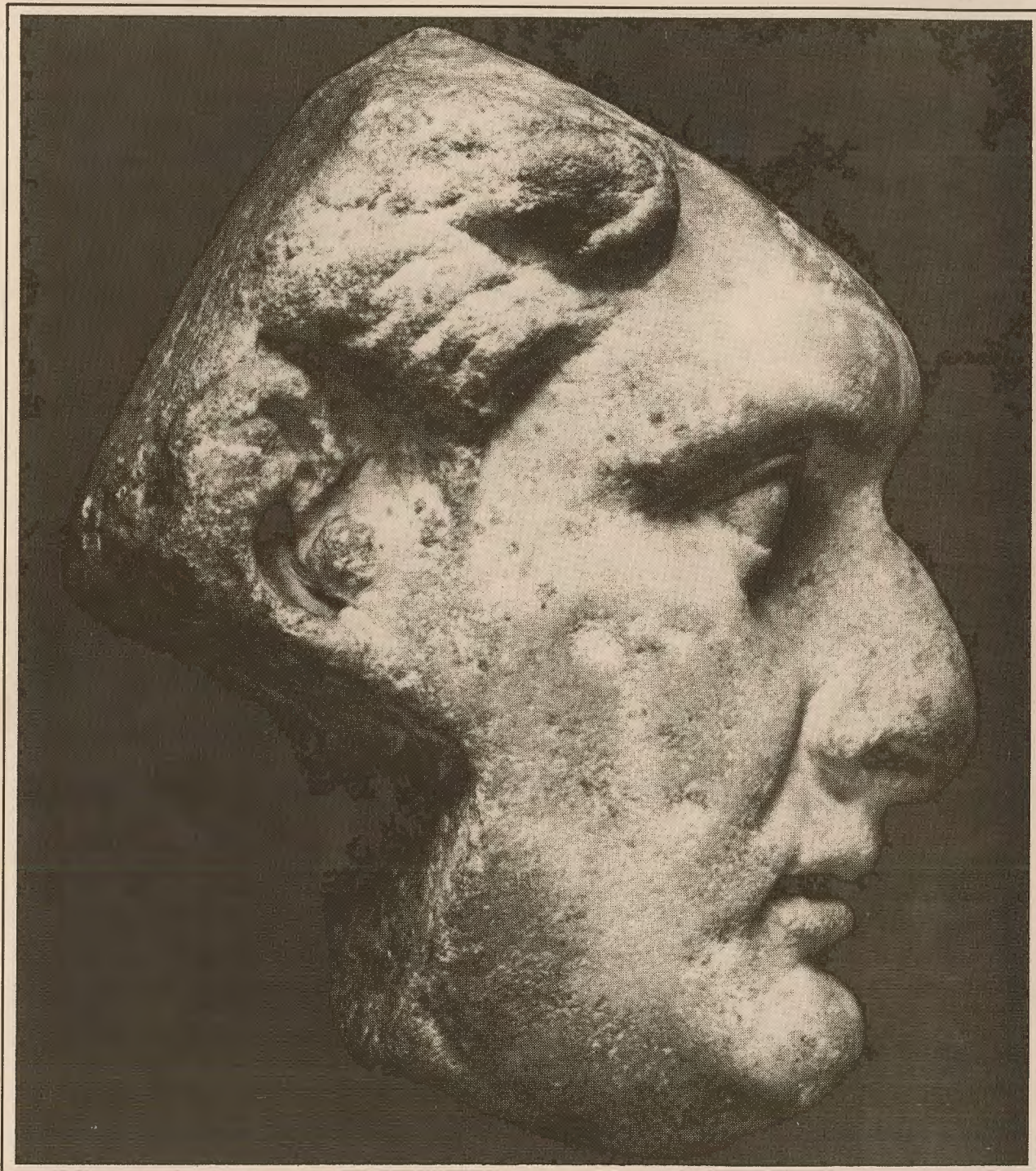


Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



NUMBER 148

WINTER 1989-90

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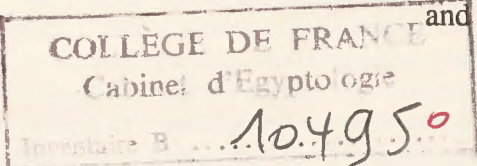
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Cover illustration: Bust of Ptolemy I Soter, founder of the Great Library of Alexandria, from Andre Bonnard, *Greek Civilization*, MacMillan, NY, 1962. Plate 23.

THE NEW ALEXANDRIANA:

A Personal View of the History of the Great Library of Alexandria
and the Current Plans for its Revival



ROBERT S. BIANCHI

Editor's note: Robert Bianchi of the Brooklyn Museum, presented this lecture to ARCE and AIA members in New York, March 15, 1990.

As a result of the kind invitation of Dr. Terry Walz, the American director of ARCE, I presented a lecture on the topic of the Great Library of Alexandria and the current plans for its revival for the Center in New York in March, 1990. That lecture, in a somewhat altered form, is reproduced below. I should like to acknowledge the following individuals for the time they spent with me either in Alexandria or here in America discussing the project and its various aspects: Dr. Daoud A. Daoud, Dr. Mohsen Zahran, Mr. Mohamed Awad, Dr. Abd el-Aziz Hammuda, and Mr. John Taktikos.

As many members of ARCE doubtless known, I have spent considerable time in Alexandria over the past five years, and have come to be enamored of the city, its inhabitants, and its monuments. Part of that love is doubtless to be attributed to the fact that my maternal grandfather lived and

worked in Alexandria for many years before coming to New York. As a consequence, some of the views, which I will be expressing in this essay, are understandably quite personal, but do, nevertheless, reflect what I judge to be the harsh realities of present circumstances. My remarks will be prefaced by a brief up-date of the events which have already taken place regarding the BIBLIOTHECA ALEXANDRIANA, one of the names by which the current project is identified. My subsequent remarks will accordingly be divided into three broad topics: the present aspect of the city of Alexandria and what can reasonably be expected to be uncovered by continued archaeological excavation; the second part deals with the library itself and more specifically its fate; and the third, or concluding, part is of course the future as defined by the project to revive the concept of that library.

The idea for the BIBLIOTHECA ALEXANDRIANA was first proposed in 1985 after initial discussions led to the issuance of a decree for the formation of a four member Nucleus Committee by the President of the University of Alexandria. Presidential Decree No. 523 of 1988, issued by



the honorable Hosni Mubarak, outlined the ten articles for the Establishment of the General Organization of the Alexandria Library, and the project was officially inaugurated on 26 June, 1988, when President Mubarak and Mr. Federico Mayor, the Director-General of UNESCO, laid the foundation stone on land generously donated to the project by the University of Alexandria. Later that year an international Architectural Jury, composed of nine members sanctioned by the IUA and UNESCO, announced an architectural competition for the design of the new facility in September of 1988. By November of the same year, the jury had received and registered more than 1,300 applications from 77 countries. A Technical Committee then met in Alexandria from 23-29 July, 1989, in order to organize the designs submitted in an effort to facilitate the work of the Architectural Jury. The Jury deliberated from 17-25 September, 1989, and awarded the first prize of \$60,000.00 to Snøhetta Arkitektur Landskap from Oslo, Norway, for its design. The primary architectural motif of the award-winning submission was the strong symbolic image of a circle inclined toward the sea, partly submerged in the ground, which represented knowledge, in the form of the sun at dawn, illuminating human intellectual endeavors. It is important to recognize that the aims of the project are not, and I emphasize the word not, to build a physical replica of the ancient library, but rather to recreate the intellectual ambience which is associated with the Great Library of Alexandria.

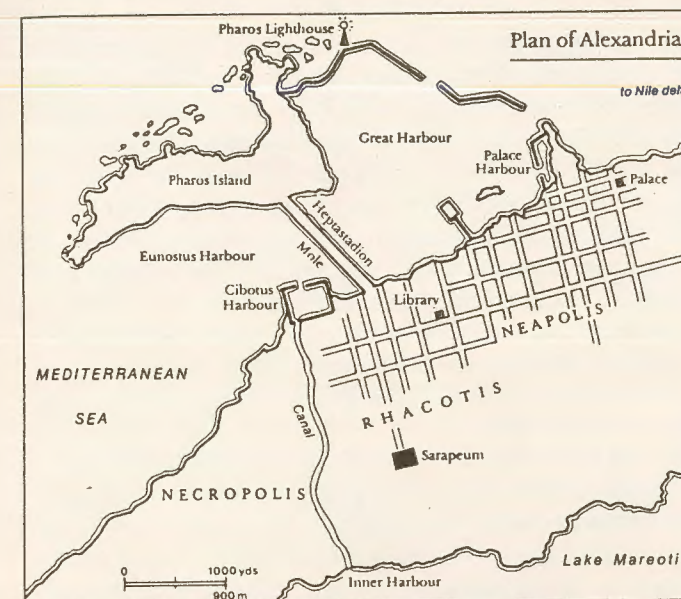
In February, 1990, under the auspices of UNESCO the city of Aswan hosted a panoply of queens and sheiks, princesses and presidents, all of whom were in attendance to throw their moral and financial support behind the project. President Mitterrand of France, Princess Caroline of Monaco, Queen Sophia of Spain, and Queen Noor of Jordan were among those attending. Sheik Zayed bin Sultan al-Nahayan of the United Arab Emirates led the dignitaries from Arabia who jointly pledge the sum of \$20 million toward the project, while Saudi Arabia pledged an additional \$3 million. The total pledged in Aswan represents about one sixth of the total of \$150 million dollars needed to complete the project. It is expected that UNESCO will play a major role in the fund raising campaign, much as it did earlier in the rescue of the Nubian temples from the threat of the waters rising behind the erection of the Aswan High Dam.

With this preamble, let us now turn our attention first to the present city. Few tourists visit Alexandria, although the number is steadily rising, and fewer still realize that almost sixty-five percent of this once great city's population lives in sub-standard housing. For Alexandria in particular, as well as for Egypt in general, the ever-expanding population is an immediate concern. The housing shortage is acute and those conversant with the issues maintain Egypt must make one thousand flats available each and every day year in and year out in order to keep pace with the population explosion. As a result, there is an unbridled flurry of architectural activity in Alexandria which is effected with little city planning and, understandably, undertaken without any archaeological soundings.

More rigorous city planning in cooperation with archaeologists will not necessarily insure the successful recovery of additional ancient remains because of two virtually ignored events. The first was, of course, the uprising of el-Orabi on 11 July, 1882, which was viewed by the British as their open invitation to enter the city and literally raze it in an effort to quell the insurrection. And level the city they did. Furthermore the year 1919 witnessed the construction of what some term the wonderful corniche which runs all the way from Mex on the west to Montazza on the East. The construction of this corniche with its pedestrian sidewalk and wide motor way fundamentally altered the shore line along which many of the Hellenistic buildings, including the Great Library, are thought to have been situated. As a result, many of the features in this area which the incisive architect Mahmud Bay el Falaki saw and accurately mapped in 1866 can no longer be identified, having been totally or partially destroyed by the builders of the corniche. That disappearance is no where more in evidence than in one's collective inability to define the precise location of the obelisks, now in London and New York City, which were moved to Alexandria during the reign of the Roman Emperor Augustus, as the Greek and Latin inscriptions on the bronze crabs which once decorated the lower corners of the New York obelisk, state. These crabs are now in the collections of The Metropolitan Museum of Art. One assumes that these obelisks once stood somewhere in the vicinity of Place Saad Zaghloul between Ramleh Station in the east, the Italian consulate on the north, and the Metropole Hotel at the south. Long-time residents of the city verbally recall a model of the obelisks in situ in the lobby of the Metropole, but the model and its history are lost. Since these things are so, what little is known about the Great Library must be gleaned from the ancient literary sources which, interestingly enough, are written not only in Greek and Latin, but also in Arabic. In fact, the Arabic link to the Great Library is one which deserves deeper investigation.

The history of the Great Library begins naturally enough with Ptolemy, the son of Lagos, who was somewhat older than Alexander the Great, but nevertheless served the conqueror as a capable general. When Alexander the Great died on the banks of the Euphrates in June, 323 B.C., his body was brought to Egypt for burial by this Ptolemy who eventually seized the opportunity in 305 B.C. of proclaiming himself Pharaoh and thereby founded the dynasty today named the Ptolemaic in his honor. His descendants were to rule over Egypt until the death by suicide of his distant relative Cleopatra the Great in 30 B.C. It was this ruler, who as Ptolemy I Soter, was actually responsible for several of the buildings, including the Great Library, which were erected in Alexandria, after its founding by Alexander in 332-331 B.C.

The genesis of the idea for the Great Library, which was but one department within a larger institution called the Mouseion, was the result of a collaborative effort between Ptolemy I Soter and the Athenian Demetrios of Phaleron, whom he welcomed to Alexandria after his regime was toppled by the Athenians in 307 B.C. Demetrios, like



1. From *Alexander to Cleopatra, the Hellenistic World*, by Michael Grant, page 38. Charles Scribner's and Sons: New York, 1982.

Alexander the Great, had studied with Aristotle and was acquainted with the fact that Aristotle himself owned a personal library in the fourth century B.C. when such collections of books by either Greek individuals or institutions were the exception rather than the rule. With Aristotle's library as a model, Demetrios apparently convinced Ptolemy I Soter to lay the foundations for a great library and attract the greatest minds of the day to the Mouseion which, as its name implies, was to be the home of the Muses, those Greek goddesses in whose care all learning was entrusted. The fate of Aristotle's personal library is debated, but some maintain that at least part of it was transferred to Alexandria in order to form the core collection of the Great Library.

Ptolemy I Soter may also have been motivated by what he encountered in Egypt. I think that one can make a strong case for the existence of pharaonic scriptoria, or temple libraries called "houses of life," which were fully functioning in Egypt in the fourth century B.C. and which existed side by side with private libraries of individual Egyptian priests, as reflected by the remains of a collection of religious and magical texts recovered from a private context in the Egyptian Delta and dated to the fourth century B.C. as well. A large portion of that find is currently in the collections of The Brooklyn Museum.

The creation, therefore, of this Mouseion, a think tank of the highest order in which scientists and men of letters might pursue their own academic interests, in an ivory tower environment, fully financed by the Crown, must be viewed as part of a larger picture of Ptolemaic philanthropy in general which is directly linked to the dynasty's patron deity, Dionysos. To many, I suppose, Dionysos is the Greek god of wine and the symbol of earthly pleasure and luxury. For the Ptolemies, that luxury, termed "tryphe" in Greek, was a two-sided coin, the flip side of which included lavish expenditures for public buildings and institutions of all kinds, of which the Mouseion was, of course, the show case. So the Mouseion, with its Great Library, lecture halls, residence halls for its scholars, laboratories, observatories, zoo, and the like, was the result of a carefully orchestrated pro-

gram integrating the best of Greek and pharaonic intellectual institutions funded by the unlimited resources of an ostentatious, but philanthropically-oriented monarchy, which valued knowledge.

Among the scholars at the Mouseion, primacy of place was given to the head librarian, who more often than not was a scholar of outstanding intellectual capacities. There is, of course, some debate about which scholars actually served in the capacity of librarians, and that debate has at times intensified with the discovery of a papyrus preserving an incomplete list of the head librarians in the order of their tenure. While I do not intend to pass in review all of these individuals, I would like to call attention to one such luminary, the scholar Eratosthenes, who was the third librarian according to many scholars. Eratosthenes was the first man to draw accurate maps of the world. He recognized the fossil deposits in the shelly limestone formations on which the city of Alexandria sits as evidence of the geological age of the earth, and he accurately measured the distance from Alexandria to Aswan coupling that figure with precise measurements of the different angles cast to the earth at those two cities by the sun in order to calculate the circumference of the earth which was accurate to within one percent.

Science and literature combined at the Mouseion in a most unusual way, as the following episode reveals. When Ptolemy III Euergetes embarked on his campaign against Syria in the third century BC, his wife, Berenike II was so anxious about his safe return that she vowed to cut off her gorgeous locks and dedicate them to the temple of Aphrodite, if only her husband would be safely returned. That he was, and the queen dutifully cut off and dedicated her locks, as pledged. Shortly thereafter these locks mysteriously disappeared from the temple, only to be "discovered" in the heavens by the court astronomer Conon who identified the constellation today known as the Coma Berenikes, "Berenike's tresses." The court poet Callimachus, himself head librarian, composed an elaborate work on the episode which was rendered into Latin in the first century B.C. by the Roman lyric poet Catullus, which, in turn, was used by the Alexander Pope for his work, "The Rape of the Lock."

The Ptolemies aggressively sought to collect books of all sorts for the library. I suspect that many papyrus documents from the scriptoria of the Ptolemaic temples such as those at Edfu made their way to Alexandria where they were translated into Greek. In fact, the Egyptian priest, Manetho, writing during the reign of Ptolemy II Philadelphus, doubtless had recourse to such scrolls when he wrote his history of pharaonic Egypt in Greek.

Tradition also maintains that the Hebrew Old Testament was first translated into Greek during the reign of this same Ptolemy II. The translation is called the Septuagint, because of the seventy-two rabbis, six from each of the twelve tribes of Israel, who provided the same translation within 72 days. The tradition is preserved for us today in a document known as the Letter of Aristeas, which is of a date slightly later than the events it describes.

So aggressive were the Ptolemies in their acquisitions

policies that all ships docking in the harbor were searched and any books found on board were seized for the library's collection. Ptolemy III Euergetes I even borrowed from the city of Athens original manuscripts containing the works of the great Athenian playwrights Aeschylus, Sophocles, and Euripides on the pretext that he only wanted to make copies of them for the Great Library. To assure the Athenians of his good intentions, he even posted a security bond in the amount of 15 talents, 3.5 million dollars in today's world, guaranteeing to return the works after copies were made. He eventually retained the originals, having sent the copies back to the Athenians happily forfeiting the bond. Events such as this set a dangerous precedent because the high prices which the Ptolemies would gladly pay for manuscripts convinced the unscrupulous to create forgeries, which, according to Galen, were largely limited to bogus medical treatises.

So eager were the Ptolemies to maintain this monopoly that they even controlled the export of papyrus. As a result the kings of the Hellenistic city of Pergamon, located on the coast of modern Turkey were driven to invented parchment, made from the skins of animals, as an alternate writing material. These kings also formed a library in imitation of the Ptolemaic one, but the Pergamene library never seriously challenged the supremacy of the great Alexandrian Library.

At some point in time, the Ptolemies founded a sister library, comparable, I image, to what we might term a branch library. It was located in the quarter of Alexandria presently called Karmouz by the locals but known as the Serapeum or Pompey's Pillar by the tourists. Excavations in this area revealed the foundation deposits for a temple of Serapis, a composite deity representing the union of the Egyptian deity Osiris and the Greek Hades, erected under Ptolemy III. One assume that the western extension of this temple contained reading rooms of this sister library. The presence of fireplaces has been explained as a necessary expedient to counter the damp Alexandrian climate which would certainly have damaged the papyrus scrolls housed here. Although poorly preserved, once can still visit this Serapis Temple at the south flank of the Serapeum where the ceremonial pit in which the foundation deposits were found is clearly marked and the remains of the sister library less clearly evident.

Except for the general area in the vicinity of Silsila where the new library is slated to rise, almost nothing of the Great Library itself has been found. One is naturally forced to ask the inevitable question, "What happened to the Great Library? What was its fate?" Seneca, writing in Latin, and Plutarch, writing in Greek somewhat later in the second century A.D., repeat the suggestion that Julius Caesar, who came to Alexandria and waged the campaign there in 48 B.C. which successfully returned Cleopatra the Great to the throne of the Ptolemies, set a fire which spread from the docks and eventually burned some 400,000 books. The number may be an exaggeration specifically since there are no modern methods with which to corroborate the story. Some, in an effort to excuse Caesar, maintain that what was

burnt were stocks of papyrus, while others suggest that books destined for the library, but not yet catalogue, were destroyed. There are even some who doubt the veracity of the story all together. My personal view on the matter is that the fire caused by Caesar did little to diminish the holdings of the Great Library. In fact, Mark Anthony presented Cleopatra, again according to Plutarch, the entire library of Pergamon, discussed above, as a gift of some 200,000 volumes. Since Plutarch does not connect the two events, I suspect he was exaggerating on both counts. But one point is certain. By the end of the first century B.C. there was only one library system in the Hellenistic East and that was located in Alexandria.

By then times had changed. Rome had become master of Egypt and the institution of pharaoh, which the Ptolemies had fostered, was a thing of the past. No monarch reigned as a resident pharaoh in Egypt and Ptolemaic patronage of the Mouseion as an institution ceased. I am quite convinced, therefore, that the contents, in part, of the Great Library, which was attached to the palace quarter, were eventually moved to the sister library at the Serapeum. My reasons are quite simple. Although there are still references to the Great Library as an institution in the Roman Period, the sister library seems to increase in importance as the cult of Serapis gradually replaced that of the pharaoh. Furthermore, the sister library became the divisive institution in the ensuing battles between the pagans and the Christians in the fourth century BC.

A vignette from the so-called Alexandrian Chronicle depicts the Alexandrian Patriarch Theophilus standing on the Serapeum in triumph, in an attitude borrowed from pharaonic Egyptian representations. Theophilus moved the Christian monks to attack the pagan city; they stormed the Serapeum and destroyed the cult statue of the pagan god Serapis, after whom the Serapeum area was named, and dragged the cult statue's head through the city's streets. Some assume that Theophilus directed, or at least encouraged, the zealous Christian monks to attack the library as well. This assumption, however, overlooks the fact that the most ardent critics of Theophilus, who were his co-religionist Christian contemporaries, who nicked named him neo-paganos, the new pagan, because of his love of things ancient which included not only works of art but also rare books. In fact, one of the most memorable incidents in this battle between Christians and pagans was for the possession of the so-called Nile cubit, an instrument the possession of which was thought to insure the fertility of Egypt. Long housed in the Serapeum, where it enjoyed the protection of Serapis, the Nile cubit was physically removed and installed in an Alexandrian Christian church, symbolizing in a most dramatic way the eventually triumph of Christianity and the supremacy of its Patriarch. One can also suggest that Theophilus did not destroy the library because some twenty five years after the wanton destruction of the cult statue of Serapis in the Serapeum, a Christian mob was again moved to violence and barbarously drew and quartered Hypatia, one of the Alexandria's very last pagan intellectuals. Even this brutal act seems to have been directed against pagans as

individuals and not against the Library as an institution. Consider for a moment that the Arab physician Abd al-Latif and the Muslim judge Ibn al-Qifti, both writing about A.D. 1200, state that the Great Library was destroyed by none other than Amr Ibn al As, the general under the Caliph Omar, who defeated the Byzantines in Egypt at Alexandria and brought Islam to Egypt in the seventh century A.D., when he established Fostat, near the Roman fort of Babylon in Old Cairo.

Depending upon one's temperament because the ancient sources, Latin, Greek and Arabic alike, are so equivocal, the ultimate responsibility for the destruction of the Alexandrian library might be attributed to the general and statesman Julius Caesar, or to the zealous Christian patriarch Theophilus, or even to the Muslim general Amr Ibn al As. None of these individuals, I think, is actually guilty of the crime, because each appears to have served as a convenient scapegoat to suit the needs of the little minds of historians who appear to have relished the linking of a cataclysmic event with a great personality. In my view, the library, like many other great institutions, died a slow, and perhaps protracted death as times changed and the need for which the library was established was replaced by other considerations.

There is, in fact, another dimension which I can envisage as a contributory factor to the disappearance of the library. I can envision an entire group of nameless individuals who, collectively over the course of time, may very well have "borrowed" books from the library and never returned them. This suggestion is not as far fetched as it may initially seem. In Alexandria at Kom el-Dikka the Polish archaeological mission has uncovered remains of a school dating to the late Roman period. This school consists, to date, of two elliptical structures, erected side by side, complete with theater-like rows of seats for the students and a podium-like structure placed in one of the apsidal ends from which, apparently, the professor professed. The literary tradition is filled with references to just such schools. Furthermore, the theological debates which thrived in Alexandria in the early Christian period between the monophysites, ancestors of today's Copts, and the Melkite Church of Constantinople and the bitter polemics between Arius and Athanasius, seem to me to smack of an erudition based on a long bookish tradition. Finally, how is one to explain the survival of so many Classical texts like a treatise of Averroes, published by the American Research Center, which sponsored this lecture? Averroes, himself an Arabic scholar, preserved for mankind a work of Aristotle which might have otherwise been lost to Time. I could adduce other like examples, but the point to remember is this. The reappearance of so many Classical texts, preserved for us in Arabic, is, I would venture to suggest, some demonstration that parts of the collections of the Great Library survived the alleged assassins, upon whom historians conveniently pin the blame.

This excursus is not intended to conceal the plain and simple fact that the loss of the contents of the library at Alexandria must, in my estimation, rank among the greatest

losses ever suffered by humanity. Few can image the magnitude of that loss, so allow me to present a statistic or two for your consideration, despite the fact that I am a curator, not a mathematician, and that I hate statistics because they are cold and without feeling. The Library at Alexandria at its height is said to have contained four hundred ninety thousand scrolls and the sister library is said to have contained forty two thousand, eight hundred scrolls. Some of those scrolls doubtless contained more than one work. Reflect, if you will on these numbers for a minute. Both libraries contained a grand total of some five hundred, forty two thousand scrolls, over a half a million books. Some of us in the audience are doubtless aware of the great Wilbour Library of Egyptology at the Brooklyn Museum, and its outstanding reference library. But did you know that the Wilbour Library has about thirty five thousand titles? Put another way, the contents of the so-called sister library had almost ten thousand more scrolls than the Wilbour Library has titles. Ten thousand more scrolls than titles in an age when mass produced books were unheard of, in an age when there was no printing press, no copy machine, no microdot, no computer. And can any one of us really imagine what it is like to be without an adequate library? How many of you in this audience really know Egypt, really known Alexandria? I do not mean as a tourist, I mean as a scholar. Have any of you tried to do academic research in Alexandria, as I myself have done repeatedly over the past decade? Have any of you actually taught at Egyptian universities, as I have done at the University of Tanta and the University of Alexandria? If you have, then you must certainly be acutely aware of just how important libraries are, precisely because such facilities there are limited.

Furthermore, consider this significant and equally shocking observation. How many of you in this audience know what it is like to have no library, because the one you were using was completely destroyed? One does not have to look very far back into time in order to gain an answer to this question. I cite as an example the library of the Catholic University at Leuven in Belgium founded by a Papal Bull in A.D. 1425. The library and its collections were for the most part destroyed during the Second World War. There are still both professors and students who were eye witnesses to the events and who can still recall this library in its three most recent stages--pre-war, destruction, rebuilding. The painful loss of this facility is nowhere more poignantly expressed than in the facade of the next structure. There, intercalated among the new bricks are a series of stones, some actually taken from the walls of existing libraries around the world. These stones were inscribed and shipped to Leuven where they were incorporated into the newly built facade of the University Library, in order to express both graphically and symbolically that the very bodies of those institutions were offered as transplants so that a library, once destroyed, might be revived anew.

One may never again be able to reconstruct the physical appearance of the Great Library of Alexandria, and one may never again be able to pin-point its exact location, but one can never underestimate how much mankind has lost

because of its disappearance. The effort to resurrect the concept of that great institution in Alexandria near the University of Alexandria where the consensus of opinion maintains that it did stand and the aspirations of the project entitled *Bibliotheca Alexandrina*, embodied in an award-winning design, are not archaeological. This project does not wish to clone the ancient library. On the contrary, the project seeks to revive the ambience of the Great Library as a seat of learning, as a true Mouseion for the next century. The solar aspect of its principle design element in the blue print is to be regarded as a beacon symbolizing the desire to return to Alexandria in part, at least, some of its unrivaled intellectual status which it once considered its responsibility.

And if any one were to leave this lecture tonight with a message that message would be simple --- mankind is remarkable in many ways not the least of which is its intellectual capacity. The Alexandrian Library Project is, as I sincerely believe it is, a means of fostering an intellectual climate in Alexandria free from the issues of dogma, censorship, and politics. The project is worthy of one's fullest support because wisdom derived from the wealth of mankind's intellectual experience is not only priceless but also irreplaceable.

Selected bibliography of recent publications regarding the project:

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2. University of Alexandria, *The New Alexandrina* (Alexandria 1986).
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DELTA EXCURSIONS

Bernard V. Bothmer

Editor's Note: Bernard Bothmer wrote a fine series of articles for the *Newsletter* more than thirty years ago, describing important sites in the Egyptian Delta that he visited with the old ARCE jeep. Today, some of the remains described have been recorded and dug by archaeologists, but many have been destroyed, and others are threatened by industry, agriculture, man, and a changing climate. We feel it important to reprint these.

I

Although economically and socially the most important part of Egypt, both ancient and modern, the Delta attracts very few visitors, and this in spite of the fact that its antiquities can be reached fairly easily from Cairo. Many important sites of Lower Egypt were partly excavated more than half a century ago and have remained virtually untouched since then, save for remains of ancient settlement which have been much reduced by fellaheen digging for seabkh to be used as fertilizer. Mapping and photographic recording of the remains of the ancient sites in the Delta have not been carried on since World War II except for some work done by Labib Habachi, now Chief Inspector of Upper Egypt, and Pierre Montet, at present professor at the Collège de France. Even Egyptologists rarely venture afield to the north of Cairo and as a result the Antiquities Department is not in the habit of issuing passes for that region.

To visit these sites, however, under the guidance of a young French scholar, Monsieur Jean Yoyotte, who is well versed in the history and geography of the Delta and the topography of the ancient cities and their sanctuaries, was an excursion from which this writer benefited greatly. The landscape is entirely different from that of the upper Nile valley, even country roads are much better kept and more frequently traveled, and the main highways are in excellent condition. We set out early one morning in the beginning of the year, unfortunately on a day when a dense fog reduced the visibility to something like 50 yds. or less for the first few hours. Therefore, when Tell el-Yahudiyeh was reached, little could be made out except the high earth walls which once surrounded the Ramesside temple and the city of Onias. No modern plan exists, and though the place is mainly known for the glazed tiles found there in the past, which have found their way into many museums, it would be worthwhile to explore its topography once more and map the remains of the Jewish temple of Ptolemaic times as well as the extent of the ancient settlement.

Gradually the fog disappeared, the sunshine became brighter, and huge white clouds under a blue sky changed the aspect of the flat countryside completely. Fields as far as the horizon, occasionally a tall palm tree or two in the

distance, clusters of houses surrounded by acacia trees, weeping willows along the large and small canals which crisscross the scenery in all directions, and people everywhere in the cultivation and on the roads -- such is the appearance of the Delta, essentially unchanged for several thousand years. The next site which was visited, Saft el-Hena, lies directly to the south of the modern highway linking Alexandria with Ismailia on the Suez Canal. The village marks the place where, toward the end of the last century, Edouard Naville discovered the traces of Phacusa, once the capital of a nome or province which was the home of the god Sopdu. The houses are built on the remains of the ancient town, at an elevation of some 10 or 15 feet above the cultivation, and probably harbor many remains of pharaonic monuments in and under their foundations. About 200 yds. to the west the tomb of an Arab sheikh crowns a low hill amidst the fields; most likely ancient buildings are hidden below. Walking on the slippery little mud walls or dams which surround each cultivated plot of land we found the fragment of an over-life-size granite statue of Ramesses II half-buried under some shrubbery which willing fellaheen uncovered for us and rolled over so that it could be studied and photographed. Another temporary mud dam nearby contained the fragment of a second statue of the same king, this time of colossal size, and far afield could be seen a number of large rectangular black basalt blocks here and there which indicate the wide area formerly covered by the pavement of the temple. Having made ourselves known to the omdah (mayor) on arriving, we enjoyed on this trip through the fields the company of the village guard, a most helpful and courteous fellow, which in turn assured the cooperation of the peasants who did not seem to mind the strangers crossing their fields. They pointed out several millstones near and in the village which had been fashioned from the basalt paving blocks, and after taking photographs of the village guards and his brother in order to present them with their pictures at a future visit we departed for Zagazig, some seven miles further west. Before reaching this large town, however, there is a bypass running southwest toward the Cairo road and after another minute or two it crosses Tell Basta, the site of ancient Bubastis, best known for the thousands of cat bronzes which have found from here their way to collections all over the world. Between this road and Zagazig lie the remains of the Old Kingdom temple of Pepy I; several large limestone pillars and jambs are still in situ while the lintel and the inscriptions from the upper part of the jambs are since 1939 in the Cairo Museum (J.E. no. 72132-72133). The inscriptions indicate that a "House of the Hathor of Dendara," protectress of this king of Dynasty VI, existed at the temple of Bubastis which, incidentally, furnished blocks with royal names as early as Cheops. Brick structures surround the limestone sanctuary, partly surmounted by a typically Roman pavement. The true height of former habitation, however, can best be seen on the other side, the east side of the modern road where gigantic brick "towers" rise to the sky and lend the immense site a romantic aspect. A vast field of granite and quartzite blocks marks the main

temple from which a number of fine reliefs went to American museums. Although the water level is, at this time of the year, by no means low, no infiltration was visible; what deters the twentieth-century excavator from working in the Delta is probably more the gigantic labor involved than the fear of striking water. The barren hills of Bubastis, largely untouched thus far, look certainly promising enough, and the dig undertaken by the Department of Antiquities 15 years ago (the first since the "eighties") covers only a few yards here and there beyond the temple excavated by Naville. Many reliefs of fine quality, known only in line drawings from the old publication of the Egypt Exploration Fund, are still lying about and should be recorded photographically at least.

Another excursion led us to Kom Abu Billo, the cemetery and town of Terenouthis, which was partly excavated by F. L. Griffith in 1887-1888 and from which came a number of fine limestone reliefs of Ptolemy I Soter. The site was again explored by the University of Michigan in 1934, but Griffith's publication (1890) offers the only description of the topography of Kom Abu Billo. The party included Professor Iskander Badawy of Cairo University, Mr. Yoyotte, our indefatigable expert, and Dr. Louise A. Shier, Curator at the Kelsey Museum of Archaeology, Ann Arbor, Michigan. After driving 65 kms. from Mena House on the desert road toward Alexandria there is a macadamized road which branches off on the right and leads in a northeasterly direction after 25 kms. to the edge of the Delta. One crosses a drainage ditch, the railroad tracks, and the Raiyah el-Beheira canal, follows the canal to the north until on the right the village of Tarraneh appears, recrosses west into the desert and, circumventing the deep excavations caused by steamshovels digging for gravel, bears south again until the northwest corner of the mud brick temple enclosure is reached. This last stretch amounts to about 20 kms. The temple was situated on the edge of the desert plateau and offers a fine view over the intervening 1,500 yds. of ancient town and cemetery and over the cultivation. Griffith noted two sites, one to the north and one to the south of the ancient caravan road from the Wadi Natrun, which descends into the Delta at this point and gave Terenouthis its importance until the town was destroyed in the Middle Ages by a bedouin tribe. The north site, rising gradually to the temple enclosure, is more important, and at its lowest point, to the east, many high mud brick house walls are still preserved. Like gutted dwellings after a devastating conflagration, they stick out of hundreds and hundreds of little hills formed by potsherds, faience fragments, column remains, broken granite millstones, and more potsherds, a weird sight from the height of the temple enclosure. The latter, also of mud brick, measures about 60x80 yds. and is fairly well preserved, but there is no trace left of the temple as Griffith already noted. Its stone slabs had long been used locally, and the reliefs are dispersed from Glasgow to Philadelphia. In the early twenties a fine white limestone chapel of Ptolemaic times was discovered directly east below the southeast corner of the temple enclosure on the sloping hillside. Only the upper half emerges from the

potsherds, but the roof is intact, and though it is undecorated it offers a fine example of good workmanship dating from the last centuries before the Christian era. Mr. Badawy measured it and made a plan of it; interesting is the construction of the double roof which offers a hiding place above the ceiling of the two chambers, reached by a horizontally sliding panel whose emplacement is perfectly preserved. It would take several days to explore the site properly in its entire extent and to note the more important fragments lying about. The vast cemetery extending between town and temple enclosure has obviously been turned over a good many times in the past, but it deserves a systematic excavation. Many large holes dug recently indicate that Kom Abu Billo has apparently still something to offer. In addition it must be stressed that this large site has never been mapped properly and that no plan exists of either the temple enclosure or the church with the tiled pavement discovered by Griffith. The return trip to Cairo followed the same route taken in the morning, this time, however, illuminated by the strange light of a colorful desert sunset.

(NARCE 16, January 1955)

II

Lower Egypt, approximately the shape of an inverted triangle with Cairo at the apex in the south, is divided by the Rosetta and Damietta branches of the Nile into three parts. Each part is supervised by an inspector of the Antiquities Department while the Delta as a whole is administered by the Department's chief inspector, Mr. Shafiq Farid, whose office is at Tanta. The inspector of the Eastern Delta is Mr. Abdel Hafiz Abdel 'Ali at Zagazig, the inspector of the Central Delta Mr. Hassan el-Masri at Tanta, and the inspector of the Western Delta Mr. Ahmed el-Tahir at Alexandria. There are departmental museums at Port Said, Ismailia, and Tanta, and magazines of the Antiquities Department for the Eastern Delta are located at Athribis, Zagazig, and Timai el-Amdid (Mendes). These magazines often contain antiquities of great interest, and on a recent visit to Zagazig it was the privilege of this writer to study the collections in the storeroom of the inspectorate there. This visit was greatly facilitated by the presence of Mr. Shehata Adam, formerly inspector of the Eastern Delta and now inspector of Karnak and Luxor, who knows the sites intimately from his four-year stretch of duty in the region and whose Delta excavations will soon be published in the *Annales du Service*.

The trip from Cairo to Zagazig by car takes about two hours. For most of the way one follows the macadamized main highway to Ismailia. The turnoff to Zagazig comes at Bilbeis, and after crossing the town one has a straight highway to Zagazig which offers modest clean accommodations at the Hotel Muthallath for 40 piasters a night. The office of the Antiquities Department lies opposite the National Bank of Egypt, but on the other side of the canal, and that is where the storeroom is located. As everywhere in Egypt one is surprised by the number of Greek inscriptions in

marble and limestone, probably never recorded for the S.E.G., which are too numerous, and from an archaeological viewpoint too insignificant, to be sent to the Cairo Museum or to the Greco-Roman Museum of Alexandria. Even in the dark corners of the main temples of Upper Egypt, there are lying about slabs and statue bases with Greek inscriptions which are well worth recording.

After working in the magazine on statues and inscriptions ranging from the Middle Kingdom to the Late Period and photographing the main pieces, we set out the next day in a northeasterly direction for Abu Kebir. Five kms. before the town there is a level crossing on the left, and after 200 yds. on a dirt road the village of Abu Yasin appears. Like many Delta sites it lies on a gezira, a sand island amidst the cultivation, now almost level with the surrounding fields since these islands are gradually lowered by nature, and by human action in order to gain more cultivable acreage. In the heart of the village is a sandy depression in which stand seven colossal granite sarcophagi with lids, each of them about 13 feet long and 8 feet high. There are many large granite and limestone blocks lying around, several limestone anthropoid coffins, and the usual debris which attests that the site was once an important sanctuary. When the place was excavated by Mr. Abdessalam Abdessalam in the mid thirties, one of the sarcophagi was found to contain the mummy of a bull still intact, indicating that here was the final resting place of sacred bulls formerly worshipped in this region. One of the sarcophagi was brought to Cairo and is now to be found in the garden behind the Cairo Museum adjoining the gate of the Antiquities Department. Two uninscribed shawabtis were found at Abu Yasin in 1954, but since the earlier excavations have not been published very little information on the finds is available. Places such as Abu Yasin abound in Lower Egypt, and according to Mr. Shehata Adam there are in the eastern Delta alone 255 known antiquity sites which are guarded by a ghafir of the Department.

After Abu Kebir we turned to the west following the road to Faqus, and at Faqus took the road to El-Huseiniya along the canal which runs more or less in a northerly direction. After about nine kms. another large crescent-shaped gezira appears on the right, and crossing the canal to the east and driving through the fields we reached the Gezira which is known locally as Tell Dab'a. There are some fellaheen huts named Ezbet Husni Bey Rushdi in the heart of the gezira, and a few yards southeast of the "village" lies the site which Mr. Shehata Adam excavated in recent years. As it will soon be published in the *Annales du Service* this writer will refrain from a description for the time being. It was discovered accidentally two years ago when a fellah deepened his field in order to benefit more by better irrigation. He found the fragment of a large statue, and the Antiquities Department decided to have the place excavated. Mr. Labib Habachi had a small dig at the southwest corner of the gezira, and he also excavated across the road at Khata'na where Naville, more than half a century ago, made soundings. A few hundred yards to the east of Tell Dab'a lies Qantir, but the site of Mr. Hamza's excavations is again

under cultivation and nothing can be seen except a few granite blocks in the village. Its center is formed by the Muslim cemetery, probably overlying ancient buildings, and walking around an adjoining field bordered by a deep cut we saw to our amazement that the field itself is resting on the gezira, probably like the whole of Qantir. The black top soil is only about 20 inches deep, and underneath lies pure fine yellow sand. This sand is still put to use in decreasing the fertility and consistency of the soil prepared for certain crops as we noticed on that day all along the road where neat piles of yellow sand dotted acres of bare black land now ready for spring sowing.

Across canal and road from Qantir to the northeast is another outcrop of the gezira amidst the green cultivation. In a depression of the ground rests a huge fragment of a colossal seated statue of Ramesses II of white limestone consisting of the front of the base and the toes of both feet. Reuse of white limestone in some houses and on steps leading down into the canal hints at the fate which befell the statuary and sanctuaries of Qantir. The return trip to Cairo from Qantir takes about three and one-half hours. It was a windy, almost stormy day, and as far as the eye could see clouds of dust were driven over the landscape, somewhat incongruous in this sea of green fields and black soil. But a gezira, a dirt road, a village will develop enough dust for a high wind with which to blanket the countryside.

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III

The tourist who today takes the short trip from Cairo to the village of Matarieh, a few miles to the northeast of Egypt's capital, hardly gains the impression that the famous obelisk of Sesostris I marks the site of what was once a very important sanctuary and a thriving city. Heliopolis, as the place has been known since the days of the Greek authors, was one of the few great religious centers of ancient Egypt, the origin of which reaches back into early dynastic and even predynastic times. From there stems the cult of the Sun God Ra, and the predominance of Heliopolis is attested in many inscriptions of other temples throughout the whole of Egypt.

The granite obelisk, sole survivor of the many which once dotted the sanctuaries of Heliopolis, stands in the middle of a field which was being plowed by fellaheen with teams of cattle on the day, early in April, when we went there. The monument is reached by a dam from a grove of trees which lies to the left, west, of the road leading to the village of Arab el-Hisn further northeast. The site must have once bordered on the eastern desert, but increased irrigation and the growth of the modern oasis of Heliopolis have changed its character completely. The obelisk stands, literally, in a hole in the ground, the sides of which are fortified by cement and surmounted by a metal railing. Even in the spring the water in the hole reaches up as far as the final d.t. of the column of inscription with which each side of the obelisk is decorated; thus the Middle Kingdom level

on which the obelisk rests lies about 12 feet below the surface. The inscription on the east face is, incidentally, partly obliterated by wasps' nests.

The lonely obelisk offers a fine view across the fields, but the most interesting section of the site lies to the northwest: Kom el-Hisn, the kom of Arab el-Hisn, where a large part of the ancient enclosure wall and of the city of On is still preserved. The best plan is that made by Ricke and published in *ZÄS* 71 (1935), p. 125, fig. 4, but at that time large portions of the west wall (which actually runs south-east-northwest) were still buried under the kom which extended from the wall to the village and on which Arab el-Hisn is partly built. In the last twenty years, however, not only has the kom been greatly reduced, thus disclosing more of the wall toward the north, but the wall itself has been attacked by the sebakheen. As a matter of fact, on the day of our visit, they were busy, in broad daylight, hacking away and loading their donkeys in order to take the fertile remnants of ancient constructions to their fields, and our presence did not disturb them the least bit.

The west enclosure wall consists of two bastions, an outer and an inner one. The space between them is gradually being leveled and, at the southern end, already turned into fields. These bastions are up to eight meters high, and their stratigraphy can be comfortably studied from the ground as they are nearly vertical. The sebakheen attack them at the base line, and after sufficient undercutting their efforts bring down a portion of wall. The core consists mainly of mud brick, but is full of pottery fragments, bits of the famous red quartzite from the nearby Gebel el-Ahmar, faience, bones, and pieces of charcoal. The fine Roman well, to which Leclant drew attention some years ago in *Orientalia*, is being more and more isolated by the sebakheen so that about one half of its masonry is accessible and blocks are being taken off the top courses of which 18 are still preserved. The inside has been completely cleaned out and one can inspect it from above. At the bottom, on the west side, there is a doorway four courses high. The total height of the well's structure is approximately 6 meters and the diameter 3.5 ms. Right now it is still a perfect specimen and should be recorded before the stones are gone. Southeast of the well recent sebakh work on the east part of the wall has brought to light a big limestone lintel with torus molding and cavetto cornice. Opposite it, on the west portion of the wall, we noticed another fine stratigraphic feature, an inclined vein of debris (mostly pottery fragments and bones), which must have been the refuse thrown down the street from a house on a higher level which has now disappeared. Considering the care with which the stratigraphy of ancient sites is studied and recorded in Near Eastern, Greek, Roman, and New World archaeology, the Egyptologist realizes how little has been done, and is being done, to improve field methods in a country where tomb and temple excavations have followed a pattern which, up to the present, remains unmodified.

In the middle of May a two-day trip took us to a number of rarely frequented sites. We were five Egyptologists of four different nationalities in two jeeps, including one

specialist in architecture and one in the field of ancient geography and topography who carefully noted every detail of the nearly 450-kms. itinerary with regard to intersections, police posts, road marks, canal crossings, and points of the compass. We therefore stopped frequently to ask the name of villages through which we passed or which we saw on the other side of the canal as the fact whether a place-name is of Arabic or non-Arabic origin furnishes a considerable amount of information to the historian of the Delta.

Leaving early in the morning around seven we followed the Rosetta Branch of the Nile from Giza on the west side, crossed on the bridge north of the Barrage to the east bank, took the black-top highway via Shibin el Kom to Tanta, and then, on secondary roads, reached the Damietta Branch south of Busiris, the legendary birthplace of Osiris. There are two villages within sight of each other, Bana Abu Sir and Abu Sir Bana whose names are rather confusing. The northern hamlet, Abu Sir Bana, high on a small kom at a bend of the Nile branch, overlies the ancient town of Busiris, but the only pharaonic survival is the large door-block inscribed for Darius, of red granite, which lies in the street in front of the gate to a private dwelling and which was seen many years ago by Naville. Maneuvering the jeeps in the narrow alleys was quite difficult, but the people were friendly and helpful and did not seem to mind the strangers. However, we did not find out in whose house Labib Habachi, formerly chief inspector of Lower Egypt, discovered the status of Sema-tawy-tefnakht which he intends soon to publish.

The cemetery of Busiris lies in the cultivation about three kms. to the west of the town. It is known locally as Kom el-Kebir ("Big-Hill") which indicates, since it is only about 4 meters high and 20 meters long, to what extent it has been depleted in modern times. It lies on private property and is not listed as a site of the Antiquities Department. Two large limestone sarcophagi, undecorated, but complete with lids, stand at the end of the part which leads to the kom through the fields, and there are fragments of several others around. There are several courses of limestone masonry in the tall grass at the southeast end of the kom and climbing to the top of the hill we found fragments of red granite and black basalt among the potsherds. Behind the kom, on the north side, are about a dozen red granite fragments of a sarcophagus, at least one of which is inscribed and illustrated with a chapter of the Book of the Dead and names the owner, one Hr-inp, son of Wnn-nfr and of (fem.) Istt-ijty. The date appears to be 4th to 3rd cent. B.C.

Following the road along the west bank of the Damietta Branch to the north we came to Samannud. From the main square one turns left, crosses the railroad tracks on the new overpass, and on the other side, before the canal bridge, turns right again for the hospital. This is the site of the temple of the ancient Sebennytos from which some reliefs have found their way to European and American museums, well discussed by Steindorff in the *Journal of the Walters Art Gallery* for 1944-45. A small section of the kom, with fragments of pottery and basalt and now surmounted by a house and trees, lies between the hospital and the railroad

overpass, whereas the remnants of the temple walls, large blocks of basalt, quartzite, and red granite, are found behind and to the north of the hospital. There are two groups, many pieces barely sticking out of the ground and overgrown with tall reeds and grass, and their inscriptions of the times of Philippus Arrhidæus and Ptolemy II are well cut. This body of material is of considerable interest, but the site is not guarded and the blocks will probably disappear if further constructions permit the town to grow in this direction.

Following the excellent highway to the north, about halfway between Samannud and Mansura, we found the side road to the west which leads straight to the village of Behbeit el-Higara, the site of the ancient Iseion, known for many centuries as one of the most spectacular temple ruins of Egypt. The high enclosure walls of mud brick on the north and south side, now covered by the Muhammadan cemetery of the village, are well preserved, and from their crest one has a fine view of the chaotic mass of large decorated slabs, piled on top of one another, which form the main body of the collapsed temple extending over an area of about 200 by 600 feet. The material is most colorful, mainly red granite and black basalt, although we also noted grey and black granite slabs and some undecorated pieces of quartzite. This site has furnished a considerable number of fine reliefs of Dynasty XXX and early Ptolemaic date for American museums (see Steindorff's article cited above and *BMFA* LI, 1953, pp. 1-7); yet no systematic work has ever been undertaken to clear the place, make a plan of the temple, or even attempt a reconstruction. Climbing over the blocks at different levels we found only in one spot what appears to be the floor of the temple. It is hoped that the Department of Antiquities or a learned institution will, in the not-too-distant future, undertake work at Behbeit el-Higara. Little excavating would be involved, and with modern equipment, so successfully employed in the archaeology of other countries, the layout of the temple, the sequence of the fine wall decorations, and the history of the place could be established which should result in an attractive publication since the Iseion offers much visual material. The place is guarded by a ghafir of the Department of Antiquities, and since we had notified the inspectorates responsible for the sites we intended to visit on this trip, he was most helpful and offered us tea and other refreshments amidst the ruins -- a welcome interruption as the day was hot and by now, in the middle of the afternoon, we had become somewhat weary.

Retracing our way to the main road we followed it to Mansura and spent the night at the excellent Hotel Acropole, overlooking the Damietta branch of the Nile. The town is quite modernized and is well situated for making a number of excursions in the central Delta. Early the next morning we drove northeast to Dikimis and then, with a few inquiries, made our way along country roads and through fields to Kom Etbele, the ancient Ronefer (Onnoupis), a sanctuary of Osiris, dear to this writer as the provenance of Louvre No. E 7689, a Late Egyptian headless statue. The kom is about a mile long, extending north-south, and on the

whole makes an untouched impression except for the northern end where a sebak hole shows large pieces of pottery and intact mud brick constructions. No excavation has ever been undertaken at the place in recent decades and hardly anything is known of its history. The surface of the kom, which rises to about 30 feet at the highest point, has been modeled by wind and rain and consists of fine powdered mud, intermingled with carbon and charcoal. It may have been destroyed by a conflagration in ancient times, but a few inches below this top layer there are undisturbed mud bricks in situ everywhere. The place is strewn with pottery fragments, but there are also many pieces of quartzite, black basalt, fine-grained black as well as grey-green granite, and bits of oxydized bronze and pieces of glass. We also found traces of faience and limestone and noted on the west side two groups of large red granite blocks near the cultivation where the kom is leveled off. The northern group consists of about twenty pieces, the southern of twenty-five; both seem to belong to naoi, but there were no inscriptions. The countryside is not densely settled and the place may remain undisturbed for some years to come.

We now turned south and on the El Simbillawein highway approached the most impressive site of our journey, the sanctuary of the ram of Mendes, now known generally as Tell Ruba and Timai el-Amdid. Actually there are two places which have to be distinguished, Thmouis and Mendes, and the two koms are separated by several hundred yards of cultivation. The north kom is very extensive and rather high, with parts of the enclosure wall fairly well preserved on both the east and west sides. Its main attraction is the gigantic naos, inscribed for Amasis, which rises now to a height of about 35 feet including the foundations which consist of three courses of limestone and one enormous slab of red granite. The naos itself is about 17 feet high and faces north as the temple was laid out in a north-south direction. But of the building itself there is, strangely enough, nothing to be seen except for a few fragments here and there. The naos, on its substructure, stands in a large hole and thus is even more impressive by its height. Though still complete, except for the doors, it nevertheless shows a number of irregular breaks which must have been caused by fire since it is not known to have been destroyed and reconstructed. On the contrary, it was admired by the early travelers who may have been equally impressed by the place as a whole which even today in its ruinous state commands respect by mere size and extent. Yet it has been sadly neglected by scholarship: no good plan exists, no systematic excavation has ever been undertaken, and since Daressy nobody has studied the topography of the place. The height of the kom alone would protect a digger from striking water for many years of work, and it would be worthwhile at least to establish the layout of the ancient temple which forms but a small section of the entire north kom. There are blocks of granite inscribed for Ramesses II, many limestone and quartzite fragments, and on the northeast edge of the hole, whose center is taken up by the foundations of the naos, we noted a large quartzite block with a well-cut inscription of Nectanebo I sticking out of the debris. In the

axis of what must have been the area of the temple proper are a number of gigantic black granite undecorated sarcophagi, probably for the sacred rams, and at the northern end, near the highway, is the place where Labib Habachi found the fragmentary royal torso, now in the magazine of Kafr Amir Ibn es-Salam. For sheer majesty and size the north kom of Mendes, despite its ruinous appearance, is certainly one of the most imposing sights of Egypt.

The south kom abuts on the southeast corner of the little village of Kafr Amir Ibn es-Salam where we were received with much courtesy by the ghafir of the Antiquities Department. He opened the storeroom for us and let us photograph the fragmentary sculpture and copy the inscriptions which are kept there. Later we explored the south kom which rises gradually and obviously was the site of the ancient town down to early Christian times. The place has been much despoiled by the sebakheen but amidst the shambles and mountains of potsherds rise a number of late houses of mud brick. The various stories as well as streets, alleys, and squares are clearly visible, and the way in which later generations have built their dwellings on earlier structures offers a perfect picture of stratigraphy. In the center of the kom are red granite column bases and at least one fluted column drum of the same material, and at the southeastern end of the site, where it levels off to the cultivation, large red granite blocks and column shafts are lying about. We also noticed many fragments of white limestone and of quartzite, but there were no inscriptions on the south kom.

We left Kafr Amir Ibn es-Salam in the middle of the afternoon and headed for Zagazig via El Simbillawein, taking to country roads near Diyarb Nigm in the direction of Kafr el-Muqdam. The Baedeker of 1928-29 calls this region one of the most beautiful parts of the Delta, and the countryside with its winding tree-shaded roads and numerous villages appeared indeed very attractive in the setting sun. There are weeping willows along the drains and canals, many trees dot the fields, and one has the impression that this is old country, intensively cultivated since ancient times -- quite different from the district of El Etbele. We entered Kafr el-Muqdam on a narrow dam, past the community threshing place, and proceeding slowly through narrow streets had just about reached the "center of town" when one jeep stalled and the other one had to backtrack in order to push it to a start. By now the whole village was aware of our presence, and to clear a level stretch on which to push the stalled vehicle kept two of us more than busy since the crowd increased every minute. Finally one of us had to act as a forerunner and barely missed being run over by the vehicles trying to gather speed, when with a mighty shove, he forced the hindquarters of a loaded donkey out of the path. Eventually we reached Tell Muqdam, the ancient Leontopolis where Mahes was worshipped, directly north of the village, but of the kom and temple which yielded among other finds the lion statuettes of Dynasty XXVII, now in the Brooklyn Museum, hardly anything is left. Over the last seventy years the sebakheen have gradually carried off the ancient hill of which only two tower-like structures of imposing height remain, surrounded by stagnant water which

indicates to what extent the debris has been dug away. The rest of the kom is very low and overgrown with the typical shrubs which seem to thrive on potsherds, a sign that the place is exhausted as far as fertile seabk is concerned. There are some red granite fragments of statues of Ramesses II lying near the village; it is much to be regretted that no thorough investigation of the place was made before its final destruction in modern times.

Surrounded by crowds we made our way back to the jeeps and took off shortly before sunset. This is the season of the grain harvest, and during the two-day trip we saw the fields of golden brown wheat and observed the cutting, bundling, threshing, and winnowing of the grain at every turn of the road and in the villages. At the same time the rice is being planted, on inundated plots surrounded by low walls of mud, and some fields showed already the tender sprouts of the new crop as green luster above the water surface. By nine o'clock we were back in Cairo, tired, dusty, and quite contented.

(NARCE 18, June 1955)

IV

The western part of Lower Egypt, the region which lies between the Rosetta branch of the Nile and the Libyan Desert, has a number of antiquities which can be easily visited from Alexandria. One of them is Canopus to which this writer was taken one afternoon in June by a fellow member of the Center, Mr. Lucas A. Benachi, the well-known collector. One follows the highway from Alexandria northeast toward Abuqir, and about four kms. before reaching the town there is a turnoff on the left leading to the former officers' club of the old British airbase. We drove past the club, turned left again and after about 200 yds. reached the sea which is bordered here by a fine beach, directly below the edge of the once enormous kom of Canopus. It runs from here, with many ups and downs, in a northeasterly direction, nearly to the edge of Abuqir, and only a very small sector shows any sign of archaeological excavations. Here Breccia found some brick buildings and the remnants of a large temple of which big fluted granite column shafts and some marble capitals still remain. There are also mosaics, now gradually disintegrating, and there may have been soundings in other sectors as well, but on the whole the site makes an untouched impression especially since it has not been attacked for seabk. Some R.A.F. installations were cut into the hills and were again removed which gives an opportunity to study the stratigraphy of the kom with its masses of broken limestone, bits of marble and black granite, and masses of pottery of Greek times. There is much Attic and Cnidian ware among it, and Mr. Benachi picked up a few stamped Rhodian amphora handles on the surface.

The highest portion of the kom rises to about 25 feet above the large area to the southeast which was leveled many years ago to serve as an airfield. The latter as well as the kom proper are overgrown uniformly with low desert shrubbery -- a sure sign that the ground is dry -- and since

the area lies well above sea level it looks like a promising site for long-range excavations. Even the former airfield cannot be irrigated, and some barley grown near the former officers' club has to subsist on whatever rainfall the Mediterranean offers. The place, incidentally, is strewn with rusty barbed wire and fragments of concrete installations. It is hoped that somewhere there is a photographic and topographic record of the area which was leveled off for the airfield and once, at the then still existing mouth of the Canopic branch of the Nile, was the most important city of the northwestern Delta after Alexandria.

About one mile to the south, toward Alexandria, a find was made last year to which attention is drawn by three sentences and one illustration in the special issue of the *Revue du Caire* (see Newsletter no. 17, p. 11). There is a fine beach belonging to the former estate of Sultan Hussein Kamil at Ma'mura which has been taken over by the army and is now a military reservation. In leveling the grounds near the beach with a bulldozer, some large statue fragments were found which prompted the chief inspectorate of the Antiquities Department for Lower Egypt to initiate a small dig. It uncovered, about six feet below ground, or rather beach level, a limestone building, with walls and doorways complete to a height of eight feet. The building is about 30 yds. long and the only decorations are large swastikas carved into the masonry as well as into the plaster with which some of the walls are still covered. There are pieces of red Assuan granite nearby and at least one well-polished bit of imperial porphyry. The most unusual finds at this rather unusual site are, however, the statue fragments which must have belonged to a group made of fine white marble-like limestone. The base, which is about five feet long, shows two gigantic feet in typical pharaonic stance and, in the left rear, the feet of a female figure. The main fragment is illustrated in the *Revue du Caire*, fig. 40, consisting of the left lower leg of the main figure and, to its left, the statue of a lady in Hellenistic costume, with uraeus, who may be a queen or a deity. This fragment is about six feet high so that the complete group must have measured at least 20 feet. What the report does not mention, however, is a third fragment of this group which is lying nearby, a piece of the lower abdomen and upper right thigh of an adult male, completely naked, in very realistic modeling though still in the Egyptian tradition, for which there are no parallels so that an interpretation is difficult to find. The visit to this restricted area was kindly arranged by the Consul General in Alexandria, Mr. Donal Edgar, who himself is much interested in the antiquities of the region.

Beyond Canopus, on the beach dominated by Fort El Taufiqiya, are some strange ruins known locally as Hammam Fara'un, undoubtedly an ancient bathing establishment which, like all the land around here, has slipped into the sea. About 30 yds. offshore a semicircular rock ledge rises above the water, and "windows" had been cut into it in antiquity so as to let the water into a large stone bathhouse, the foundations and walls of which are now worn smooth by the waves. On the Alexandria side huge granite blocks are lying in the water, and among them is a statue base with one

fairly well-preserved foot which disappears every few seconds when the waves break. The beach is only a few yards wide, bordered inland by dunes which rise toward the koms of Canopus, and about six feet above branch level are the remains of a gigantic basin, a sort of ancient swimming pool, made of brick and mortar.

On the Abuqir side, one has the impression that the shore consists of solid rock, but on closer inspection it turns out to be ancient cement in which pottery fragments are imbedded. It must have formed a magnificent staircase leading into the Mediterranean, and one can still see the steps which disappear underwater.

Abuqir is a sleepy little town, a middle-class summer resort with many small new houses but unpaved streets, and on the southwestern outskirts the Antiquities Department continued last year a dig undertaken many years ago by Breccia. Surrounded by modern structures on three sides, a little kom rises there, not 50 yds. inland from the so-called West Beach. Just a few feet below ground a necropolis was discovered which, judging by the remains, belongs to the Greco-Roman period. Its access was bordered by what must have been a hemicycle of life-size statues similar to the one of the Serapeum at Saqqara, but only shapeless blocks of limestone, six in all, have survived. There are several stelae, about five feet high, on which the deceased is represented in Greco-Egyptian high relief. One of them, that of a man, is well preserved and is interesting because, though draped, he is uncovered and holds in his right hand a strange ornament, shaped somewhat like a string of dried figs or the end-tassel of the Egyptian *menat*, which is also shown in the hand of the reclining old man in the Alexandria Museum (no. 3897) on a marble sarcophagus lid, also from Abuqir. Another stela, fairly low but six feet long, represents a reclining lady in high relief, the head three-quarters in the ground. It is hoped that these remarkable sculptures will be removed to the Museum before they suffer further damage.

After crossing the Abuqir peninsula to the East Beach, one drives along the shore on the wet sand hard by the water's edge since the high dunes reach here all the way down to the sea. Behind them lie the truck gardens and orchards of the estate of the late Prince Omar Toussoun, a scholar who contributed much to the history of the Delta and the topography of the region. After two miles one reaches the little beach house which he built between the two wars and around which he displayed the ancient monuments brought up from the bottom of the sea in this part of Abuqir Bay, sometimes as far away as 2,000 yds. offshore. There are fragments of granite columns, granite statue bases, the inevitable basalt sphinxes, headless, of the Greco-Roman period, and three fine quartzite sphinxes, of which two are inscribed for Nectanebo I of Dynasty XXX. A marble block, about five feet in height, shows the seated figure of a lady in Hellenistic relief, and viewing this strange assembly on the beach one is not surprised to learn that divers with aqualungs on fishing expeditions in the bay often report having seen masses of architectural elements and numerous statues at the bottom of the sea. Granite and marble seems to suffer little from exposure to salt water and even the

quartzite sphinxes show little damage beyond ordinary breakage. The latter were probably brought to Alexandria from Heliopolis: there is a fine quartzite sphinx of Ramesses II in the southwestern sector of Abuqir which comes from there, and several quartzite sphinxes of Dynasty XXVI in the Alexandria Museum bear inscriptions which indicate that they were originally dedicated in the temple of Heliopolis. Also the basalt slabs decorated for kings of Dynasty XXVI and XXX, which found their way from Alexandria to London, Bologna, and Vienna (erroneously called intercolumnar slabs), bear inscriptions which show that they once formed the enclosure of a naos at Heliopolis before their transfer to the Ptolemaic capital.

On this trip to Abuqir the courteous guide was Mr. Ahmed el-Taher Mohammed, the Antiquities Department's inspector of the Western Delta and Western Desert. He has a vast region to supervise within the area Alexandria-Rosetta-Khatatba (south of Kom Abu Billo) -- Siwa Oasis -- Zawiet Umm el-Rakham (west of Mersa Matrouh) -- Alexandria. He has 19 ghafirs under him: the chief ghafir is Dahshur, one of Reisner's men and, like all good Quftis, from El Qella. Several of the ghafirs have to guard more than one site, and it is interesting to note which places west of the Rosetta Branch of the Nile the Antiquities Department considers important enough to warrant such guard. They are Kom Abu Billo, Kom el-Hisn, Kom Ferin, Kom Kertas, Kom el-Barnughy, Kom Sawan, Kom Barsiq, Kom el-Hammam, Kom Truga, Kom el-Ahmar (Mahmudiya Province), Abuqir, Abusir, Abu Mena, Mersa Matrouh, Zawiet Umm el-Rakham, and Siwa. Storerooms of this inspectorate are at Alexandria, Abuqir, Abusir, Abu Mena, Kom Ferin, and Kom el-Hisn. The office of Mr. el-Taher is at No. 13, Sharia Shohaddaa, Alexandria.

Before the middle of June, Mr. Labib Habachi reopened his dig at Zawiet Umm el-Rakham. Considering the importance of this newly discovered temple fortress of Ramesses II near the Libyan border, on which he published a report in the aforementioned issue of *Revue du Caire* (pp. 62 ff.), there is much to be expected from Mr. Habachi's excavations this season.

(NARCE 19, October 1955)

V

Lower Egypt continues to be the forgotten land, archaeologically speaking, and except for some clearance work by the Antiquities Department here and there, no excavation has been conducted in that vast area for more than five years. Yet the Delta is, today, richer in archaeological specimens of new or unknown types and provides more historical information than any other part of Egypt, and since most parts of its seven large provinces are easily accessible by hard surface roads it is surprising that very few visitors venture into the open country north of Cairo. But primarily it is regrettable that the major sites are being left unexplored by scientific expeditions because they are mostly found amidst the cultivation and thus are being lev-

eled off more and more, and the finds from these sites reach the expert often in rather devious ways and then, being presented out of context, have already lost a great deal of their value inasmuch as the exact spot where they turned up can no longer be established.

Fortunately there is at least one place in the eastern Delta, a hamlet to the northeast of Zagazig name Hihya, where one can find an unusual number of interesting antiquities in the shop of a licensed dealer who always provides with each piece as much information on its origin as he has been able to ascertain himself. Though no great masterpieces of Egyptian art can be discovered in his house, it is nevertheless startling to find there any number of pieces from Lower Egyptian sites which one usually associates with the region of Memphis or even Upper Egypt: predynastic and inscribed early dynastic pottery, temple equipment with the names of kings of Dynasty IV, busts of the type known as "Laraires," and of course any number of small objects which a peasant digs up in his field or obtains imbedded in the debris of ancient koms with which he fertilizes his acreage. Huge hills have thus been carried off entirely in the last half century; their contents are dispersed, the stratigraphy, which would have told the story of their inhabitants has disappeared, and a whole chapter in the history of large towns and important temples has thus been lost irretrievably. What happened to the settlements and sanctuaries of Sais, of Leontopolis, of Phacusa and Phelbes, and many other places should be a warning to scholarship. Instead scientific work goes on, year after year, in those parts of the country where layers and layers of dry sand would continue to protect the antiquities for a century or more.

Three of us, a French scholar and two Americans, went to Hihya recently and happily rummaged through the new finds which our friend had acquired since our last visit. One morning, however, was again devoted to the storeroom of the Antiquities Department at Zagazig, headquarters of the inspector for the Eastern Delta, who has the laborious task of supervising a vast territory with more than 200 known antiquities sites. We copied inscriptions and recorded sculpture and admired the fine Hellenistic marble head of a lady or goddess which had just been brought in from Tell el-Kebir in the Wadi Tumilat. At noon we visited with the inspector, Mr. Abdel Hafiz Abdel 'Ali, in a village four or five kilometers south of Bilbeis, known as Tell Ruzan, the name of which indicates that there must have been an ancient place in the neighborhood at one time. But no tell or kom is visible there any more, although just the day before our trip a fine large limestone lintel had been dug up in the village amidst some palm trees when the local farmers found it necessary to level off their threshing floor. The stone shows the full titulary of Ramesses II which is being worshipped by a kneeling figure in sunk relief, and while the inspector made arrangements for the removal of the block to Zagazig we photographed it for him, surrounded by a crowd of curious villagers. Although plainly visible from the railroad and the nearest highway this place could only be reached by jeep over a narrow dam between

the fields, and the Center's vehicle attracted as much attention as the foreign visitors.

We then turned north again and via Zagazig drove to Abu Yasin, the bull cemetery on which I reported in *NARCE* No. 17, p. 4. This time, however, we did not spend much time there but set out to visit the town which in ancient times used Abu Yasin as a burial place. It lies only about 3.5 km. to the northeast, but to reach it by jeep we had to go on to Abu Kebir, cross the canal, and double back on the other side of the large fields. The name of the place is Horbeit (Hurbit), almost pure ancient Egyptian, and preserves in its first syllable the memory of the god Horus. The site is now completely occupied by one of the most archaic villages this writer has ever seen in Egypt which rises perceptively above the plain and in its center, on the highest spot, preserves several huge granite blocks partly imbedded in the mud of a little square. At the northern end of Horbeit lies a broken granite naos, and hard by the edge of the cultivation, under the trees which surround a sakiya, more blocks of the same material can be found. Here and there in the streets one notices cornerstones and thresholds of limestone and black granite, and there is some evidence that also quartzite had been used in the underlying temple. It is hard to imagine that Dendara and Edfu were once completely engulfed by teaming towns which had gradually grown so that their streets reached the roofs of these big sanctuaries, but seeing Horbeit helps one to visualize how an entire temple can be submerged by human settlements. As this village has probably existed in the same spot since pharaonic times it should be possible to dig down to the medieval levels before reaching the foundations of the ancient building, a period about which there is little information from rural Egypt. And indeed Horbeit harbors some remains which are certainly not pharaonic, but late classical or even medieval, a number of red brick vaults which have now been completely swallowed up by the houses of today. To see them we passed through one dwelling and beyond its inner court, stepping over children, chickens, charcoal fires, and assorted household goods which were being kept on the floor, and finally entered a sort of small subway tunnel which several more vaults adjoined on the far side. We climbed to the second story of the next mud hut, crossed over the balcony of the adjoining house, were led through the room of a studious young man who jumped up from his cot and greeted us warmly, got on the roof of a stable on the other side, finally reached a sloping alley, looked into the darkness of several other dwellings, and in this manner got some idea of the extension of the row of vaults. Even the oldest villagers assured us that these tunnel-like structures dated from antiquity, and though this may be a wild guess, Horbeit deserves additional attention on their account.

The place, incidentally, is often mentioned in Egyptological studies because a particular type of Ramesside stela was said to come from here until it was found out that the pieces had been discovered at Qantir further northeast. Nothing is actually known of Horbeit prior to Dynasty XXII, at which time it must have been a thriving town.

We spent the night at Zagazig in the Hotel Muthallath, and early the next morning set out in the company of the *sheikh el-ghafra*, the chief of the guards of the eastern Delta sites. Our route led us via Faqus, Qanta'ana, and Qantir to Huseiniya, the location of an archaeological site known in the literature as Tell Nebesheh, but this name is no longer known to the inhabitants. It seems that some 65 years ago, when the place was partly excavated under the auspices of the Egypt Exploration Fund, a farm named Nebesheh was the only settlement which marked the ancient kom. Now a sizable town has grown over and around it, but since most of the terrain in this part of the Delta is reclaimed land, the houses do not crowd each other as in old villages, and therefore a good part of the ancient site can be explored without difficulty. We found granite blocks here and there, some sort of layout of the temple could be made out, the cemetery is still visible, but the most surprising sight is a gigantic limestone sarcophagus, which is partly broken away on one end and reveals a schist anthropoid coffin on the inside for which it is so well tailored that both together seem to be one homogeneous piece of stone.

North of El Huseiniya the country flattens out completely, there is less and less vegetation, and after about five kilometers one turns northwest and enters the wasteland separating the cultivation from Lake Manzala in the far distance. It is hard to describe the countryside up there as it is neither a steppe nor real desert nor a dry marsh though there is some salt visible in the depressions. The road is right now rather bad, but mainly due to the public works enterprises with which the Government tries to reclaim the land for cultivation. New canals are being dug, some bridges have been built and are passable while others are blocked by the accumulation of dirt from the recently excavated drains. A big high-tension power line crosses the countryside on tall masts in a westerly direction and passes within a few hundred yards of Tanis; and a transformer station and a housing development of the Ministry of Public Works have been built about a mile east of the village of San el Hagar.

In this flat, desolate plain, visible for miles around, rises the gigantic kom of ancient Tanis, more incongruous and surprising a sight in this countryside than can be found elsewhere in Egypt. Driving close to the eastern end of the village we turned northeast again, and after a hundred yards or so reached the edge of the high kom comparable from up there to the mouth of a colossal crater, in the middle of which lies the famed temple of Amun. It was oriented in the usual east-west direction and founded on a gezira of sand which, since the present level corresponds mostly to the foundations of the ancient building, is well visible everywhere. The temple, from one end to the other, is about 300 meters long, but except for parts of the monumental gate on the west side and a few colossal statue fragments, not much of the building complex itself is standing. On the other hand, the sight from the height of the kom is truly overwhelming in view of the masses of granite blocks, statues, and broken obelisks which form the main body of the ruins. Tanis has a long history of exploitation, and without

exaggeration is probably the worst excavated site in the whole of Egypt. Systematic plundering of its antiquities began early in the nineteenth century, and excavation campaigns in 1860, 1884-1885, and again since 1929 have yielded a large number of statues, reliefs, and inscriptions whose number and importance alone command admiration even if they are now housed in museums far from the site. In addition, a complex of royal burials, some of them undisturbed, was found shortly before and after the late war which enriched the Cairo Museum with many precious treasures of Dynasties XXII and XXIII.

Since we were permitted to use the resthouse built on the kom by the Ministry of Public Works, we had 24 hours to study Tanis, its kom and temples, at leisure and cover the "crater" as well as the surrounding "hills." Most of the temple of Amun is now a field of ruins, and because each excavator moved the enormous blocks and broken obelisks from one place to another in order to turn over the ground, hardly a piece is now in place except for the monumental gate, which incidentally had to be taken down at one time and has been entirely rebuilt since its blocks were reused and on their off sides bear important historical inscriptions. About halfway down, on the south side of the temple, one column stump and its base are said to represent the original level since they allegedly have never been moved, and judging by the height of their foundations and the level of the temple area as it appears today, most of the large granite blocks lying about must have belonged to the foundations. It was interesting to study the site of the Amun Temple in view of recent opinions which tend to regard it as a post-Ramesside structure. There is no doubt that the monuments of Ramesses II were brought to Tanis from Qantir, Heliopolis, and other places, and the assumption that the place is a testimony to the building activities of the Great Ramesses himself lacks all foundation. As for the blocks of earlier periods, including the Old Kingdom, which turned up at Tanis they, too, cannot be proven to have originally been used at this place. One important clue, however, has never been followed up: Tanis is the most beautifully stratified site this writer has ever seen in Egypt, and in spite of the haphazard way in which excavations of the past have sliced through the high kom in all directions, a major portion of the latter is still standing completely untouched. It steeply rises to a height of about 180 feet from the level of the surrounding wasteland and is completely covered by fragments of pottery and stone. Where the kom has been cut in recent times one cannot help but admire its stratification: the layers of mud brick; occupation levels with bits of bones, charcoal, and pottery; strata of limestone chips; layers of plain mud or decayed brickwork; more strata of pottery, and so on from the level of the temple foundations up to the highest point. The whole history of the site could be revealed by careful excavation of merely a section of the kom, and the forbidding height and the great mass of its core, which probably contains other sanctuaries as well, still looks very promising.

The whole afternoon and next morning we wandered about the site, visited the east temple, the gate at the north-

east of the Amun Temple, saw what is left of the temples of Horus and Khonsu and Anta and even drove around the entire kom on the outside and climbed it once more from the east. The incredible mass of debris with which it is covered speaks for the thousands and thousands of people who once must have lived and worked here. Yet, no large cemetery has been discovered at or near Tanis, and how so many people were fed in a country which even in ancient times was devoid of large-scale cultivation is one of the mysteries which probably will not be solved for a long time to come. The growth of the kom adjoining the outer walls of the temple precinct can only be due to long-term occupation by human beings, and though little is left of the temples beyond the foundations and some ruins on a gigantic scale the place is an overwhelming sight, both as a document of human labor and as a source of archaeological and historical interest.

For the return trip we chose a road, which began as merely a track, which runs south for a short stretch and then goes straight to Kafr Saqr. Soon Tanis will be easy to visit, namely when the new roads have been surfaced, and once the resthouse facilities have been improved here even the casual visitor should not find it difficult to include Tanis in the obligatory itinerary. In its ruinous state it forms a most impressive monument.

The final Delta trip of the season was undertaken after the Center's Cairo office was closed in the end of May. There were six of us, including one student of Arabic, who set out from Alexandria in two jeeps, and on the first day we were accompanied by Mr. Mohammed el-Taher Mohammed, the ever so courteous Inspector of the Antiquities Department for the Western Delta. We went first to the sites described in more detail in NARCE No. 19, pp. 2-5, namely Ma'mura, Canopus, Hammam Fara'un, Abuqir West and Abuqir East. At Ma'mura it was definitely established that the Greco-Roman building near the beach is the pylon of a large temple, the latter being oriented northeast-southwest, with the pylon at right angles to the main axis, and we learned from our host, the inspector, who discovered the structure, that soundings had revealed the layout of the main parts of the temple which are becoming more and more inaccessible as the military reservation is leveled off about ten feet above the floor of the temple.

A squad of soldiers, hastily summoned from the parade grounds nearby, helped to turn over the huge fragments of the white limestone statue group so that we were able to record it fully, take measurements, and photograph it in detail. It is an important monument of Hellenistic Egypt, and one can only express hope that it will be transferred to a museum before the various fragments are lost.

At Canopus we discovered another fragment of one of the quartzite sphinxes of the Middle Kingdom which originally formed an avenue at the temple of Heliopolis, then were usurped by Ramesses II, and finally transferred by the Ptolemies to places around Alexandria. There are several of them in the Greco-Roman Museum at Alexandria, one near the west beach of Abuqir, and one at the cabana of Prince Omar Toussoun at Abuqir East. At the

latter place we recorded the sphinxes of Nectanebo I, and two of my colleagues copied the inscriptions which are barely legible for the most part, and since it was high noon the task was not easy: one man had to stand in the sun in order to create the necessary shade, the second operated the mirror to throw a raking light on the inscription, whereas the third had to lie flat on the hot sand and copy the text around the base.

From Abuqir we drove toward Rosetta on the narrow strip of land which separates Abuqir Bay from Lake Idku. On the old maps this is marked as wasteland all the way to Rosetta, and indeed one has the high dunes on the left most of the time, but the road is teeming with people, most of whom are fishermen of Lake Idku, and there are some signs that more and more land is being reclaimed for agriculture. But salt, too, seems to play an important role, and the wasteland between the road and the dunes is in many places parceled off and used for the evaporation of sea water. The road gradually swings north; there are a number of fine palm groves where the trees seem to thrive on the white sand in which they are being grown, and then suddenly Rosetta comes into sight. The town, though it has lost much of its importance since the Mahmudiya Canal was dug which re-established the supremacy of Alexandria as a trading center, has preserved a good deal of its medieval charm. The Turkish influence is evident throughout; most men wear black baggy pants and a red sash tied around the waist -- quite a change from the usual Egyptian costume -- and there are about 40 stately old houses, dating back 200 to 300 years to the time of Rosetta's splendor, which are under government protection and are administered by Mr. Khamis Ismail, the architect of the Islamic Antiquities Service. We visited several of these houses which are built of dark red and brown fired brick with half-timber construction, and were duly impressed by the height of the rooms, the fine mushrabiya work, and the interior architecture. There are frequently four to five stories, with rooms on the roof, and the elaborate plumbing, kitchen installations, and other amenities are far superior to anything constructed in the past century in Egyptian country towns.

In the evening we went for a trip on the Rosetta branch of the Nile which at this time of the year has salt water, but though it was the hour when the dolphins are said to come inland from the Mediterranean we did not see any. Yet it was an enjoyable boat ride; there was a good wind, and the felucca maneuvered well in the evening breeze. On our return we inspected our quarters in the local hotel, had supper brought in, and went to bed early. But tourist accommodations are as yet non-existent, and despite elaborate precautions (of which this writer took a dim view to begin with) we did not get much sleep.

Early the next morning we started out for our target for the day, Buto, the ancient capital of the Delta. The road follows the Rosetta branch on the west bank, then crosses over on the barrage north of Mutubis, and then runs on the eastern embankment. Mutubis, incidentally, has yielded Greco-Roman material of late and the village, built on a kom, has a distinctly archaic character. We did not

investigate it, however, and continued via Fawa to Dissuq where a helpful taxi driver, the chauffeur of a rural taxi that is, provided us with detailed information as to the best way of getting to Buto, which is locally known as Tell el-Fara'in. In spite of the excellent Communication Map, Lower Egypt and Faiyum (Survey of Egypt, 1:300,000) which is now generally available and which lists even small villages, this kind of information is often very helpful. Egypt is a country in transition, and many roads are temporarily out of commission, minor bridges are being improved and therefore impassable for weeks on end, and it is advisable to make inquiries when one strays off the beaten track. We had failed to do so before reaching Fawa and had to drive for several miles through ten inches of soft topsoil with which the embankment road was being improved just on the day of our excursion.

From Dissuq one follows the road which leaves the town in a northwesterly direction, and after crossing the fifth drain where there is a police post one turns left and heads for the village of Ibtu. Actually one cannot miss the site since Tell el-Fara'in is visible for miles around and the final stretch of the road leads straight to the kom. The distance from Dissuq is about 15 kms., and the site is well known among the people of the country. It was somewhat of a surprise to find that Tell el-Fara'in has not yet suffered the usual fate of antiquities sites; it is well preserved, and thanks to the inexplicable negligence of scholarly methods has never attracted much attention. Therefore it has hardly been attacked in modern times and, as it looks today, may well harbor temples, statues, and numerous inscriptions under the Greco-Roman ruins with which it is covered in part. The site is a long hill, running east-west for about 2,500 yds., which consists for three distinctly different koms. At each extremity lies a small village, whereas the ghafir lives at Ibtu, a few hundred yards back. He, incidentally, was expecting us since we had informed the Antiquities Department in Cairo of our intended visit, and the Department in turn, with never-failing promptness, had sent him a message. One always marvels at the, to us, complicated system by which these messages are being transmitted, but they usually reach their destination with speed and dispatch. In this case Cairo had probably telephoned Dissuq whence a handwritten note was sent to our man. The koms at the east and west ends of Tell el-Fara'in, which we factiously referred to as *P* and *Dp* (the two archaic sanctuaries of Buto), are surmounted by Late brick buildings and are covered with fragments of pottery and building stone, among which quartzite and red granite prevail. Although there are deep gashes here and there, the lower strata of the koms seem to be intact. In the west kom we noticed two breccia columns, probably from a Christian church, but otherwise the surface merely showed debris. On the north side of the hill, an equal distance from both koms, the remains of the temenos, the temple district, can be made out quite easily. A rectangular enclosure wall, oriented north-south, with a gate on the north side and a wider opening on the south side, is filled half-way up with debris which in turn is covered by Late pottery fragments and appears, at first sight, un-

touched. The black mud brick wall must have been some 50 to 70 feet high; it does not contain any pottery and seems to be unencumbered by later additions. No houses were built against and over it which shows that the sacred precinct must have been respected to the end. Some seven years ago the Antiquities Department permitted a local landowner to take sebak for his fields from Tell el-Fara'in; considering the importance of the site and its antiquity such an act may be compared to the taking of stones from Delphi for road construction. The man started to dig in the southeast corner of the temenos, and at a depth of about four meters struck ancient masonry which turned out to belong to twin stairs leading down to twin wells similar to those found at Tanis adjoining the main temple. Fortunately he was stopped in time, and no more digging has been going on since. The structures are very well preserved; hardly a stone is missing, and assuming that this would be the level of Dynasties XX-XXVI one can hope that the main part of the temple area is equally well preserved underground.

There is a satellite kom about a mile to the north of Tell el-Fara'in which we, however, did not visit. It is surmounted by a cluster of palm trees, as indeed the whole countryside is dotted with these clusters of palms, usually three of them together, which reminds one of the representation of the archaic sanctuaries. The land is sparsely settled in this part of the Delta, and much of it appears to have been taken under cultivation fairly recently; just like the land around Tell Etbelleh which is approximately on the same latitude. It would be an interesting study to reconstruct the original aspect Tell el-Fara'in offered some 4,000-5,000 years ago. As the capital of the Delta its origin lies probably in predynastic times when much of the Delta was marshland and as such had a civilization distinctly different from the farming culture of Upper Egypt. It should be easy to find out if Buto was built upon a limestone ledge as they are frequently encountered in the northern Delta or on a gezira of sand; whatever its foundations may have been they preserved the site against deterioration amidst vast swamps, and even today when Buto is viewed as part of an intensely cultivated region its location as the primary site of a different civilization is most impressive. Whereas its counterpart, the main sanctuary of Upper Egypt, El Kab, has been thoroughly explored, Buto, of equal importance, has not been partly excavated, and thus its history, topography, and religious significance can only be surmised from secondary sources. As the main site of the ancient kingdom of Lower Egypt it has apparently aroused only mild curiosity among scholars, and some day when archaeological work on Egypt's soil will be undertaken according to some well-established plan, Tell el-Fara'in should head the list of places which deserve careful examination by competent field archaeologists.

After our tour of the koms of Buto we went to the ghafir's quarters at Ibtu where, for lack of an antiquities storeroom, the chance finds of the last quarter of a century are being housed. Our trip was amply rewarded by the discovery of several important monuments which had lain there forgotten for many, many years. With the exception

of the Kamose stela, which was found at Karnak in the summer of 1954, Upper Egypt has yielded hardly any primary historical documents in recent years. The Delta, however, offers new material constantly, even without systematic excavation -- an indication of how much more may lie undiscovered close to the surface in the neglected koms of which there are so many. We spent the afternoon in the heart of the village beside the threshing area,

photographing, copying, measuring, as more and more antiquities were dragged from the chicken coop into the open, and finally returned to Alexandria via Dissuq and Damanhour in the evening with notebooks full of unpublished monuments and much contented with our glimpse of the ancient Delta.

(NARCE 22, June 1956)

PANELS AND PAPERS ON EGYPT

Given At The Middle East Studies Association Meeting,
Toronto, November 1989

PANELS

"Egypt Today: Domestic and International Politics"

Chairs: Tareq Ismael, University of Calgary, and Enid Hill, American University in Cairo

Enid Hill, "Egypt's New Capitalism: After Fifteen Years of Infitah"

Jacqueline S. Ismael (University of Calgary), "The New Social Policy in Egypt: Where is the Welfare State?"

Raymond Baker (Williams College), "State, Society and the Military: Whose Policies Are These?"

Salwa Sharawi Gomaa (American University in Cairo), "Who Makes Egypt's Foreign Policy?"

Tareq Ismael, "Egypt and the Arab World"

Dan Tschirgi (American University in Cairo), "Egypt and the United States: The Understandable Case for Having Your Cake and Eating It Too"

"Whither Democracy in Egypt"

Chair: Iliya Harik, Indiana University

Marius Deeb (University of Maryland, College Park), "A Comparison of Basic Freedoms under Mubarak and the Wafdist Cabinet of 1950-52"

Louis J. Cantori (University of Maryland, Baltimore), "Transitions from Authoritarianism: The Case of Egypt"

Ann M. Lesch (Villanova University), "Democratization in Egypt Today"

"The Urban Poor in Jordan and Egypt"

Chair: Guy H. Wolf II, Towson State University

Moustafa A. Mourad (MIT), "Housing the Poor in Egypt: A Cumulative Process"

Kathy Kamphoefner (Vanderbilt University), "From Orality

to Literacy: The Case of Lower Income Women of Cairo"

"Contemporary Egyptian Literature in the Colloquial"

Chair: Susan Slyomovics, New York University

Carol Bardenstein (Dartmouth College), "The Discourse of Parody: Intertextuality and Stylistic Contrast in Husayn Shafiq al-Mesri's Musha'laqat"

Margaret Larkin (Princeton University), "A Brigand Hero of Egyptian Colloquial Literature"

Kamal Abdel Malek (McGill University), "The Popular Muhammad: Images of the Prophet in Egyptian Folk Poetry"

Susan Slyomovics, "A Thousand and One Nights in Egypt Today: From Folktale to Legend"

"Egypt and Syria in the Ottoman Period"

Chair: Carter V. Findley, Ohio State University

Thabit A.J. Abdullah (Georgetown University), "Some Observations on Buying and Selling among the Men and Women of Tripoli in 1666-1667"

Kenneth M. Cuno (American University in Cairo), "Women, Law and the Inheritance of Land in Early Modern Egypt"

Jane Hathaway (Princeton University), "The Role of the Kizlar Agase in 17th-18th Century Ottoman Egypt"

PAPERS

Robert Vitalis (University of Texas), "The New Deal in Egypt: Anglo-American Commercial Competition in World War "

Valerie Hoffman-Ladd (University of Illinois, Urbana), "Devotion to the Prophet and his Family in Egyptian Sufism"

Ellis Goldberg (University of Washington), "A Rational Action Model of the Egyptian Peasant Revolution of 1919"

Aida Kershah (Cairo), "Women and the Question of 'Rights'"

Thomas Philipp (Friedrich Alexander University, Erlangen), "French Revolution in the Writings of al-Jabarti and Other Contemporary Arab Historians"

Denis J. Sullivan (Northeastern University), "Reformists vs. Gradualists: The Challenge of Economic Reform in Egypt"

Michael J. Reimer (University of Connecticut), "Property Disputes in 19th Century Alexandria"

Elizabeth Wickett (University of Pennsylvania), "The Hermeneutics of Lament: A Symbolic Analysis of the Funerary Laments of Upper Egypt"

Heather Behn (Princeton University), "The Portrayal of Gender Roles in Egyptian Primary School Textbooks"

John C. Eisele (Chicago), "Subject-verb Agreement in Cairene Arabic"

Eleazar Birnbaum (University of Toronto), "Collective Biographical Manuscripts in Turkish in Cairo University Library"

Laleh Muller (New York University), "The Shah and Nasser: A Forgotten Dimension in Iranian Foreign Policy"

Marsha Pripstein Posusney (University of Pennsylvania), "Labor as an Obstacle to Privatization: The Case of Egypt"

Galila El Kadi (ORSTROM, Cairo), "The Roles of Motorways in Structuring Greater Cairo"

Harriet Feinberg (Alliance of Independent Scholars), "A Dutch Feminist Views Egypt: Aletta Jacobs' Travelers' Narratives"

Caroline Williams (Williamsburg, VA), "Cairo: Modern Onslaught on the Medieval Past"

Mary Ann Fay (Georgetown University), "Kinship, Political Power and the Harim: A Cross-Cultural Perspective"

CLIMATE CHANGE AND ANTIQUITIES

Editor's note: An important Conference on Climate Change was held in Cairo, 16-21 December 1989, which was attended by many world experts and many members of the Egyptian Government. The conference studied the many aspects of global warming, and the resolutions it passed at the conclusion of the Conference -- reprinted below touched on enormously complex issues of world-wide relevance.

One conference panel dealt with the impact of climate on antiquities -- also a worldwide issue -- and ARCE was asked to send a representative to the conference to speak on the subject. Kent Weeks, who is Professor of Egyptology at the American University in Cairo and also on the ARCE Board of Governors, was particularly well-equipped as well as well-placed to attend, since as director of the Theban Mapping Project he has first-hand knowledge of the impact of climate changes on the monuments of the Theban area. Dr. Fikri Hassan, a professor of anthropology at Washington State University at Pullman and an adviser to the Minister of Culture on antiquities, gave an unusually compelling account of the effect of pollutants and new environmental developments on monuments. Both presentations are being published here. The article closes with the resolutions passed by the Congress.

CLIMATE CHANGE AND THE ANTIQUITIES OF THEBES¹

KENT R. WEEKS

An hour's flight south of Cairo lies one of the largest and most important archaeological sites in the world, and it is crumbling to dust. For 250,000 years or more, man and his ancestors have lived in the area of Thebes, and this 50 sq. km. district is filled with their remains. The Valley of the Kings, the Valley of the Queens, Deir el-Bahari, the Tombs of the Nobles, Medinet Habu, Karnak, Luxor Temple -- they are all here, as are dozens of Paleolithic work stations, ancient villages, Roman shrines, and Coptic monasteries. They range from the largest stone temples ever built by man, and the most elegantly decorated tombs, to humble mud huts and poorly carved graffiti.

Millions of tourists and scholars have visited these sites during the past 3,000 years. No archaeological zone is more famous. Yet, even today, only the tiniest handful of these monuments has ever been even cursorily recorded, fewer seriously studied, even fewer of them published. And if my colleagues are correct, most will disappear in the next two centuries. They will be the victims of pollution, water and wind erosion, the pressures of tourism, theft, and vandalism. Some believe many will vanish within the next generation, and already we are witnessing their collapse:

□ elegantly decorated walls seen a decade ago have crumbled to dust;

- walls whose water-logged foundations have weakened are now fallen;
- ancient tombs lie crushed and buried beneath layers of asphalt and mounds of refuse.

It is not that we've had no warning of problems. Records exist, for example, of devastating rainstorms at Thebes as far back as 2,000 B.C. Archaeologists have recorded torrential floods that swept down hillsides, gouging channels two meters deep, and tossing stones weighing hundreds of kilos into tombs in the Valley of the Kings. Indeed, stratigraphic evidence shows that at least 10-15 such floods have hit the Valley in the past 2,500 years, an average of one every two centuries. The last was in 1910; but more recent floods have destroyed whole villages near the Theban area, and rains have damaged the walls of several Theban monuments.²

To prevent future flood damage in the Valley, we need only to create drainage channels across a hillside. The cost and time needed to do this are minimal, although nothing has yet been done.

Theft and vandalism have been recorded at Thebes since the New Kingdom, 3,400 years ago. It continues.

And pollution? Smoke damage to paintings can be seen from the last two millennia, at least, but no records are kept that would allow us to track changes in humidity, temperature, or air quality at Thebes or in its monuments, even in the past few years. (Am I wrong in remembering cleaner air at Thebes 25 years ago? I doubt it.)

Tourists now visit Thebes at the rate of 3,000-5,000 per day. But still no provisions exist to reduce their impact on its sites: buses park over tombs, tourists wander through delicate chambers in which humidity remains uncontrolled.

Until recently, these problems have seemed minor: monuments might crumble, but there always needed to be more of them. Why worry about the loss of one tomb? Thebes has thousands! Our belief that an unexcavated monument was a safe and protected one, whose pristine state would be enjoyed by later generations, has also been found to be wrong. Even undug sites are suffering from these insidious forces of destruction, as the tomb of Ramesses II or the Tombs of the Nobles will attest.

The view of Thebes as an archaeological cornucopia has now ended. We finally have come to realize that archaeological treasures, even in a site as rich as Thebes, are not an inexhaustible or renewable resource. What we fail to protect is irretrievably lost to our children. And for those who have derived pleasure and knowledge from the admiration of the past this is a sorry loss indeed. For a country whose life depends in large part upon the contributions made by archaeological tourism, this loss is an economic disaster.

There are no fingers to point here, no blame to be laid. We are, all of us, responsible for this neglect.

The question is: What do we do now? There are many at this Congress who can guide in specific ways down the many paths this question will take us.

But, speaking in general terms -- and as an Egyptologist -- I would like to urge consideration of the following

regarding Thebes: (1) We must carefully identify the kinds of deterioration and destruction to which Thebes is being subjected. To date, with exceptions that I can count on the fingers of one hand, no monuments in Egypt have been so studied. (2) We must welcome the aid, advice, and assistance of peoples from many disciplines, many interests, and many countries. (3) We must -- unfortunately because it requires the admission that some monuments will be lost no matter what we do -- begin far more ambitious programs to record the monuments of Thebes.

And a key word in all these goals must be "breadth."

To protect Thebes, we must take a global approach to its remains: we must create plans that transcend single tomb walls or temple chambers and treat whole structures, whole areas of the necropolis, indeed the entire necropolis and beyond. Pollution, environmental changes, are global migrants and Thebes cannot be considered, or its problems solved, in isolation.

To protect Thebes we must realize that threats to its monuments are of many kinds -- air pollution, rising groundwater, new tourist facilities, increasing humidity, new roads and rest houses, increasing visitors, vandals, thieves, and a score of other factors -- and all are taking their toll. And this global approach to protection must consider them all. Plans to reduce pollutants cannot work if they too greatly interfere with tourism. Plans to reduce theft cannot work if villagers are not given alternative employment. Plans to protect temple walls cannot work if routes for buses and irrigation canals -- if other ministerial activities -- are not considered.

The protection of Theban monuments requires plans based on a broadly-based consensus. Egyptian ministries from Culture to Defense, from Irrigation to Social Affairs, must be involved to insure implementation of plans, and these plans must involve Egyptologists, conservators, engineers, tourist administrators, and local residents. Thebes is too much a part of too many activities to have its problems solved by considering only a few of them. We Egyptologists, for example, must focus attention first on monuments urgently needing study, even if our own special interests may be delayed as a result. (And let us remember that archaeology itself is a form of destruction that can significantly change a landscape, sometimes for the worse.)

There should be an urgent program to record the monuments in photographs. This procedure is not as accurate, as precise, as more traditional epigraphic techniques, but it is faster; in all too many cases, it may provide what, in 50 years, will be the *only* record that exists of a monument. We urge that *photographic* survey be established to record the condition and content of monuments, and that it is repeated every five years to provide a continuing status report.

And there must be a broadly-based international effort to undertake these projects. This is not the time for parochialism: Thebes demands scientists and administrators of every kind, working together in a spirit of cooperation that transcends local or short-term interests.

In fewer than 200 years, Thebes could be gone. Sci-

entists tell us that there is no longer a chance of its continued existence unless we deal with the negative impact our physical, cultural, and social environments are having upon it.

Only with a broadly-based approach to record and to protect Thebes can we hold any hope of its survival. I hope that this group, today, can call for the study of ways to achieve such an international, interdisciplinary interministerial approach to Thebes. Such a call might stand, as an ancient text said of Pharaoh Sesostri III, as "a mountain that clocks the storm when the sky rages."³

Notes:

1. My thanks to Irwin Stein, G.J. Carlier, Fikri Hassan, and Fayza Heikal for their comments.
2. John Romer, *Valley of the Kings* (New York, 1981); Elizabeth Thomas, *The Royal Necropolis of Thebes* (Princeton, 1966).
3. Miriam Lichtheim, *Ancient Egyptian Literature, I: The Old and Middle Kingdoms* (Berkeley, 1975): 200.

CLIMATIC CHANGE AND HUMAN HERITAGE

FIKRI HASSAN

Industrial development and runaway population increase have been accompanied by drastic environmental impacts. The impact is such that it has already influenced climate. Since the Neolithic, deforestation and overgrazing have influenced climate (via Albedo) and evapo-transpiration changes. Other effects of deforestation and overgrazing are the effects on the levels of dust and carbon dioxide in the atmosphere. But the greatest additions to the CO₂

level has come from the burning of fossil fuels. Industrial activities also contribute to a changing climate increasing the production of methane (CH₄), nitrous oxide (N₂O), chlorofluorocarbon aerosols (CFC), water vapor and heat. Today the CO₂ levels are 25% higher than in 1860; consequently, the climate will be warmer. The 1980s have already seen the hottest six years on record.

From a human perspective, the changes in climate must be considered from within a climatic-environmental framework and from the potential effects of climatic-environmental changes on food, shelter, and habitat. A changing climate can play havoc with food production as weather patterns shift. This has already happened in historical times during the "Little Ice Age" in Europe. It can also lead to the inundation of low-lying coastal areas, as with increased snow melting from glaciers. Frequent floods, droughts, hurricanes, and frost-free days happening over short time intervals also will undoubtedly have serious effects on agricultural productivity, transport, industry, and trade.

The effects of changing climatic-environmental conditions are also rapidly affecting our human heritage. Hence, one must consider archaeological monuments as the living memory of our species. In combating the vicissitudes

of climatic changes we must not overlook the testimony of our past in our zeal to mitigate agricultural or industrial risks. Our human patrimony faces unprecedented dangers. Key among them are rising sea water levels engulfing coastal sites, torrential rain decimating desert sites, and floods burying or eroding fluvial sites. The climatic-environmental impact has to be extended to nature and man-induced microclimatic changes associated with tourists, irrigation and waterworks, urban sprawl and industry.

The Pyramids that have lasted for more than 4,500 years still look foreboding and indestructible, but they are rapidly deteriorating. The Sphinx is suffering from wind erosion, salt weathering, and chemical saturation by carbonic, nitric, and sulfuric acids produced from chemical pollutants associated with neighboring cement and other industrial facilities, trash burning and ovens, and tourist buses. Particulate matter in the Sphinx area reaches 13.5 gms per square meter per month. Eleven to thirty-one percent of this is soluble and consists mostly of calcium chloride and sulfates. Smoke, which facilitates the attack on monuments by absorbing SO₂ and the formation of sulfuric

acid, reaches at times 100 micrograms per square meter, well above the maximum limit. The concentration of ammonia is 128 micrograms per cubic meter, three times the maximum allowed limit. The concentration of sulfuric acid and sulfur dioxide is between 72 and 192 micrograms per square meter, well above the safe limit. The effects on other monuments all over Egypt are menacing: adobe walls crumble from rain and wind erosion; temples, such as the Ramesseum and the Luxor Temple, buckle and crumble as their foundations are destabilized by irrigation and subsurface water movements. The Colossi of Memnon have fallen prey to structural instability, their bases clearly showing marks of fluctuating water levels. Wall paintings and reliefs in tombs all over Egypt are attacked by salt.

In our search for bread, we cannot afford to lose our soul and sense of direction which can only come with being in harmony with nature, our fellow human beings, and our heritage. In addition, in Egypt, where antiquities are a major source of income through tourism, the economic consequences are serious.

The threat to our heritage can no longer be ignored; our future is not separate from our past. Efforts to save the cultural heritage of Egypt and many other nations outside the industrial belt requires the effective participation of different nations. Measures must be taken to transfer funds, technology, and managerial skills.

Countries must establish national programs to safeguard their monuments. The programs must include governmental and non-governmental conservation agencies, create registries and sufficient documentation of the monuments; monitor environmental and other damaging factors; pass stringent laws to protect monuments from vandalism, pollution, and urban development; salvage sites and monuments in endangered zones; establish a list of priorities based on condition, importance, and urgency; promote public awareness and conservation ethics among the public; and establish site management units.

The following new items appeared this winter in Egyptian newspapers:

"Hassan Fathy Dies"

"Egypt's world renowned architect, artist and poet Hassan Fathy died on 30 November at his home in Cairo's Citadel neighborhood, where he lived with his housekeeper, Karima Dessouki. Fathy, who would have turned 89 on 23 December, won wide acclaim as a champion of indigenous building design, an architectural style that fit smoothly into the local environment.

He won the Best Builder Award of the International Builders' Association, the Special Chairman's Award of the Aga Khan Award for Architecture organization, the Egyptian State Recognition Award and the Collar of the Republic, as well as the United Nations Peace Medal and the United Nations Paul Hoffman Award.

Fathy was also awarded honorary doctorates from Cairo University and the American University in Cairo.

Fathy's design of model communities remain as testimony to the way he enriched the world of architecture and contributed to an improvement in living conditions in developing countries, and particularly Egypt.

His achievements include the bold experiment of the new village of Al Gourna at Luxor, which provided great inspiration to students of architecture worldwide when it was unveiled in 1947; the Deriya housing project in Saudi Arabia; the AUC Desert Development Center; the Dar Al Islam village in New Mexico, USA; and his community housing designs for Iraqi villages.

His philosophy behind indigenous building is expressed in his book *Architecture for the Poor*, which he wrote in English and which was translated into 43 languages."

(Noha Radwan, Middle East Times)

"Alex Poised to Revive Cultural Glory"

"A Norwegian architectural house, named Snohetta, won the 1st prize at the international architectural competition organized recently for the revival of the ancient Alexandria library. The team behind the winning design is as international as the project to revive the library, as it includes three Norwegians, an American, and an Australian. The design features a disc: one side thrust into earth and at the other supported by a massive curved wall.

A Norwegian member, Mr. Per Morten Josefson, stated that the design has an Egyptian feeling 'because it has a fairly massive scale, it is very simple and gives a lot of association-- a bit like the pyramids, but at the same time very different.'

The sunlight reflected from the water onto the outside of the building gives a wonderful natural light, but direct sunlight must not be let in as it would destroy the books. So, the architects had to work with the altitudes of the sun

to get it right until they reached a system that would deflect the heat and diffuse the light through the disc into the library. The tiled roof also cuts down the damage to the building caused by the destructive wind and sea salt. This protection will be reinforced by pools of water around the library that will help keep the area cool. Besides, the supporting wall will be covered with hieroglyphs.

Mr. Josephson said, 'the results should create a wonderful play of light and shadow on the wall, as the sun moves over the building. It will be very much alive.'

In addition, the library's construction makes it a silent building, as a large part of it will be below ground level, a fact which will cut out any noise coming from the library, which provides a panoramic view of the Mediterranean.

Finally, the aim of this new library is to give Alexandria back the glory it had enjoyed in ancient times, and establish a public research institution that will become famous throughout the region for the quality of its services and the wealth of its contents."

(Egyptian Gazette, Dec. 6, 1989)

"Sphinx restoration under Sound Scientific Basis"

"The Prime Minister, Dr. Atef Sidki, yesterday affirmed that no developments would take place at the Pyramids until integrated studies had been completed, pointing out that the proposed development of the Pyramids area is expected to cost more than LE 10 million.

Dr. Sidki was speaking during a two hour tour of the Pyramids to inspect the work under way to restore the Sphinx, accompanied by the Ministers of Culture and Finance, as well as by the Chairman of the Egyptian Antiquities Organization, and a number of senior archeologists.

The Prime Minister also said that the development of the Pyramids area, which is a cultural scheme of interest to all Egyptians, should not be mixed with the Pyramids Plateau Project, which has been rejected by a special committee formed by the Peoples' Assembly. He urged all the scientists and experts concerned to conduct detailed studies on the development of the Pyramids area in a bid to reach the best scheme possible.

During the tour, the Prime Minister was briefed by archeologists on the restoration of the Sphinx. They pointed out that previous repairs to the statue, during the period from 1982 to 1984, had used large quantities of cement, which led to part of the structure falling off.

The experts affirmed the necessity of getting rid of the cement and said that the statue should be restored on a sound scientific basis using small pieces of limestone and small quantities of sand and lime mixed according to a precise formula, keeping in mind the importance of preserving the outline of the statue.

The Prime Minister expressed his satisfaction at the

restoration of the Sphinx, affirming that the government is ready to support studies regardless of cost."

(Egyptian Gazette, Dec. 14, 1989)

"Underground Water, High Dam Blameless"

"A top level seminar was recently staged in Washington, clearing subterranean water from the erosion to which the world famous Sphinx is exposed. The High Dam was also found blameless for eating at the Giza Pyramids Plateau.

The symposium indicated that the changes of the features of the antiquity area are to blame on other factors, including the proximity of cultivating lands to the area and the continued leakage of waste water.

The global climatic changes were singled out as the most dangerous of all factors because they have resulted in increasing erosion which has left its impact on the statue.

The seminar was held upon the request of the Egyptian Antiquities Organization with the aim of studying the best methods to rescue the Sphinx and coming up with the best techniques to restore it.

In addition to a cream of 15 Egyptologists and conservationists, the seminar was attended by the world renowned Egyptian scientist Dr. Farouk el Baz, the Egyptian Cultural Chancellor at the Egyptian Embassy in Washington, Dr. Abdul Azia Hamouda and a number of environmentalists and geologists.

More meetings will be held in Washington aiming to decide on a proper method to stop the erosion and degeneration temporarily and chart long-term plans ensuring the preservation of these priceless treasures for the coming generations."

(Egyptian Gazette, Dec. 27, 1989)

"LE 12 M to Restore Islamic, Pharaonic Treasures"

"A sum of LE 12 million has been earmarked by the Egyptian Antiquities Organization to restore a number of Pharaonic museums and tombs, and Islamic mosques and antiquities nationwide, under a comprehensive plan to protect Egypt's treasures from deterioration, stated EOA chairman, Dr. Sayed Tawfik.

The plan includes restoring Hibis Temple in (Kharga) Oasis, Amenhotep III Hall in Luxor temple, Memnon Statues in Luxor, Ramessium Temple, a number of Pharaonic tombs in the Kings and Queens Valleys and at Sakkara.

It also includes opening new antiquities museums in Tanta and Helwan, and laying the foundation stones of two more at Sohag and Minya.

The cache hall in Luxor Museum is also expected to open after moving the statues unearthed last March into it.

Restoration of Islamic antiquities will cover a number of mosques in Old Cairo and the Islamic monuments of el Mu'ez Leddin Allah Street, stated Dr. Tawfik. He added that the EAO in cooperation with the Ministry of Wakfs and Cairo Governorate will help remove all the encroachments in this street."

(Egyptian Gazette Dec. 29, 1989)

"Pharaonic City Unearthed in Upper Egypt"

"A French mission yesterday made a major archeological discovery north of Karnak temple at the Upper Egyptian city of Luxor. The mission unearthed a part of a pharaonic city that dates back to 1800 B.C. said the Director of Upper Egyptian Antiquities, Dr. Mohammed el Saghir.

Among the most precious items unearthed were also clay cones used at that time for baking bread similar in shape to the current European style of bread, as well as a message sent by an ancient Egyptian to a goddess asking for being allowed to go to paradise as a reward of his kind heartedness."

(Egyptian Gazette, Jan. 1, 1990)

"Pharaoh's Dwarf Find 'Unique, Wonderful'"

"'Wonderful, unique', so reacted an Egyptian archeologist to news of the uncovering of bones and statue of a dwarf named Pr.n.ankh who was the companion of the Pharaoh some 4000 years ago.

One previous statue of a dwarf had been found in Giza, a scribe named Seneb, discovered in the early years of this century; hence the importance with which experts view the new find.

The new find, a basalt figure, was brought out of a sealed vault on Thursday. It is about 12 inches high and shows the Pharaoh companion seated on a chair with his left arm across his chest.

Dr. Zahi Hawass, Director-General of the Giza Pyramids Area outside Cairo, the man who directed the dig, was highly impressed for many a reason. The tombs of Pr.n.ankh and Seneb were near each other and Dr. Hawass says the diggers may now have located a burial ground of dwarfs in Giza.

Little is known about dwarfs in ancient Egypt; and Dr. Hawass said some were jesters who entertained royalty. Others held official posts like Seneb the scribe. According to hieroglyphic inscriptions, Pr.n.ankh as 'a close associate of the King in the Great Palace.'

Pr.n.ankh's statue was found by an inspector of the National Antiquities Authority, Mahmoud Afifi. He told Reuters yesterday that he stumbled on a 19 foot tomb four months ago while removing sand from nearby burial chambers and uncovered two statues of women, now believed to be Pr.n.ankh's wives.

Thigh bones of a dwarf were in one of the tombs three shafts but Pr.n.ankh's nearby 'serdab' or vault, with its fascinating stone figure and the inscriptions on its walls, was uncovered only last week.

'I looked through a spy hole in the serdab and saw the statue of the dwarf,' Inspector Afifi told Reuters.

'It is the first time that we find a serdab in a the Old Kingdom outside the tomb. Serdabs were always found outside tombs of employees', Dr. Hawass said. 'The only serdabs we have found outside the tombs were those of Royalty. This discovery is unique.'

(Egyptian Gazette, Jan. 13, 1990)

"Cheops Pyramid to Reopen to Public"

"The famous Cheops Pyramid at Giza would reopen to visitors next month after closing last year for renovations. Zahi Hawass, in charge of the Giza Pyramids at Egypt's Department of Antiquities, said visitors would be able to enter the Great Pyramid through the only entrance on its northern face as of March 1, 1990. Hawass said the Pyramid would be open for six hours a day.

The pyramid was closed to the public after archaeologists said the breath of thousands of visitors was contributing to high humidity levels and potentially erosive concentration of salts in the air inside the Pyramid's 'grand passage.'"

(*Egyptian Gazette, Feb. 12, 1990*)

"World Dignitaries Join Cultural Gala to Revive Alex Library"

"President Hosni Mubarak and French President Francois Mitterrand will deliver speeches at a big cultural ceremony in the Upper Egyptian city of Aswan today to mark the issuance of the Aswan Declaration for the Resurrection of the Alexandria Library.

The ceremony will be broadcast live by radio and television stations. Mrs. Suzanne Mubarak, wife of the Egyptian leader, will chair the meeting which will witness UNESCO Director-General Federico Mayer presenting a film on the great cultural project.

Queen Noor of Jordan, Queen Sofia of Spain, Princess Caroline of Monaco and President Zayed bin Sultan of the United Arab Emirates are among those who gathered in Aswan for the event. Twenty seven other countries have sent representatives.

UAE President Zayed said after arrival in Aswan yesterday that the project will be a source of pride for the entire Arab nation. 'Ours (the Arab) is a nation which looks with due regard to all other people and religious faiths; and we do not harbour any animosity to any non-Arab nation' the UAE leader said.

French President Mitterrand started his visit to Egypt yesterday by touring the Red Sea resort of Sharm el Sheikh and then went to St. Catherine monastery in Sinai. He is due to join the Aswan gala today and would fly back to Paris in the evening.

More than 150 million dollars are needed to recreate the Alexandria Library near its original site in the Mediterranean port city of Alexandria, sacked by Julius Caesar's Roman legions in 48 B.C. Egypt has already allotted a piece of land worth 20 million dollars for the project. Alexandria University officials have begun collecting books and aim to have 200,000 books on the shelves by the time the library is opened in 1995."

(*Egyptian Gazette, Feb. 12, 1990*)

"Gross Negligence Victimized Antiquities"

"A press campaign is being waged over our historical Islamic sites in an attempt to draw attention to the dangers

that threaten them and expose the impediments that block attempts at rescuing our national heritage, and to find practical solutions for protecting these antiquities.

A tour was made of Medieval Cairo which is considered by UNESCO to be a world cultural and heritage centre. What was found were flagrant encroachments on our historical treasures, negligence and clear-cut laxity. Was this due to ignorance or to trifling with the value of our priceless antiquities?

It is certain that most of our archaeological treasures are being exposed every day to many hazards, including deliberate damage by the hand of man himself and the passage of time.

Most prominent among these dangers is the problem of sewage from which medieval Cairo has suffered for years. Regrettably enough, there is evidence of negligence on the part of the people, the Utilities Police, the Tourism and Antiquities Police, the Wakf Authority and Cairo Governorate who should all have been protecting these treasures. Every authority follows a contradictory course.

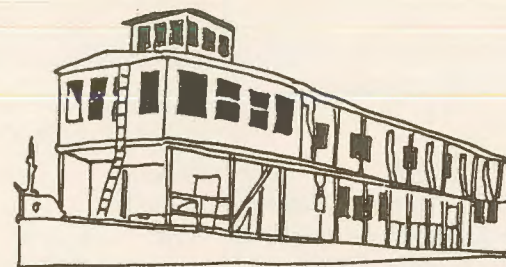
If recommendations and decisions are reached, they just fizzle out. The authorities, who should be in control, overlook grave offences that took place years ago. A flagrant example is the existence of smithies in the lower part of Qaitbay Palace. A horrible crime was discovered by the campaign. Exploiters had expanded their shops at the bottom of Al Fakahani Mosque so as to impede dismantling of the walls which is needed in order to restore the mosque. Can we believe that a vast area of the facade of Al Azhar Mosque and the Mohammed Abul Dahab Islamic complex has completely disappeared from sight because of the existence of dozens of stores that form an eyesore on the pavement and conceal the general view of the monument?

This is not to mention peddlars who have chosen this place for their permanent residence and occupied the enclosures of the Mohammed Bey Abul Dahab Islamic Complex. In spite of a court order for the removal of a new four-floor building beside Al Gohuri Palace, construction is still going on. Water is overflowing from a public tap situated two meters behind the House of Abul Dahaba.

A question that should be posed is this: has not any official actually seen this laxity? It is regrettable that tourists are photographing refuse dumps and donkey parks.

Another flagrant attack threatens the aqueduct which links the Nile with the Salah Al Din Citadel. It is seven kms. long and is a unique example of medieval civil engineering that should be maintained and restored. At the vanguard of the violators are numerous families who have set up three-floor buildings along side the aqueduct. The other side of the aqueduct has been used as a donkey park while some parts have been divided between the mechanics and the local authority. In spite of the gravity of the situation no one moves to protect the aqueduct against these flagrant encroachments."

(*Egyptian Gazette, Feb. 15, 1990*)



THE NEWS FROM CAIRO

My return from the ARCE Executive Committee meeting at MESA in Toronto coincided with the beginning of the Winter season and an unholy row over the Sphinx, involving, among others, the Minister of Culture, Farouk Hosny, the Chairman of the EAO, Dr. Sayed Tawfik, and the Director of the Giza Plateau and Sakkara, Dr. Zahi Hawass. The protagonist was a young American doing "unofficial" research in the Giza area who made charges, headlined in the local press, that Zahi had deliberately caused the piece of the Sphinx's left shoulder to fall two years ago in order to discredit then Chairman of the EAO, Dr. Ahmed Kadry, and advance his own career. In support of his charge he got one of the site guards from Nazlat as-Samaan to say that Zahi had tried to buy him off with promotions because there were ten days' worth of blistering commentary in the press and television. In the end the issue was dismissed as sensationalist journalism. Zahi, the Minister, and Sayed Tawfik were completely exonerated of any wrong doing, but not before much damage was done to the image of foreign "researchers" of whom official Egyptians tend to be a little suspicious anyway.

At ARCE we had begun to feel pressure from the Ministry of Education on those of our fellows doing research in the field and on topics of contemporary politics and society as early as November. This trend grew following the dismissal of the greatly disliked Minister of Interior, Zaki Badr, whose replacement, Mohammed Abdel Halim Mousa, has apparently begun "working to rule" in applying existing restrictions on such research. What the future prospects remain to be seen, but one is hopeful that this present trend is temporary and that Egypt will once again become the haven for academic research that it has been since the ARCE protocol was signed in 1974.

On the local archaeological scene there has been much activity both on the part of our own member institutions and other foreign missions, as well as the EAO itself. Dr. Sayed Tawfik has been particularly active in his project to restore the Sphinx to the condition in which it was found when thoroughly exposed to the elements in the late 1920s. ARCE member and expedition director, Mark Lehner and member institutions such as the Boston, Brooklyn, Metropolitan, and Pennsylvania University Museums have supplied photographs and slides taken at that time and earlier to assist Dr. Tawfik in his work. Our own expeditions began arriving in December with Fred Wendorf of SMU and his annual passage to the Southwest desert for prehis-

toric research; Richard Fazzini and Mary McKercher of the Brooklyn Museum arrived in early January for a season at Mut Temple at Karnak, which ended on February 22. Executive Committee Member, Dr. W. Benson Harer Jr., was able to visit and work with them briefly at the beginning of their season.

Other visitors to the Center in December have included former fellows Roy Mottahedeh of Harvard, Paula Sanders of Rice, Robert and Patricia Springborg of MacQuarrie and Sydney Universities, Larry Berman of the Cleveland Museum, and Betsy Bryan of John Hopkins University en route to the Sudan to visit sites there associated with Amenhotep III, William Kelly Simpson in town for the AUC Board Meeting, and Charles Van Siclen III who led a tour group from the ARCE Chapter of South Texas in February.

Tony Mills resumed his work at Dakhla Oasis, this season under the auspices of ARCE sponsorship, and on February 23, Edward Brovanski of the Boston Museum of Fine Arts arrived to prepare for their season at El Bersheh in Middle Egypt. The day after Ed arrived, he and two of his team members and I visited the Western Cemetery at Giza in one of the rare rainstorms that pass our way and had the privilege of viewing the recently discovered mastab of Peren-anh, a dwarf like Seneb, whose tomb is adjacent. We were guided by Inspector Mahmoud Afifi, who with Zahi Hawass uncovered the tomb in October of last year. For all the surrounding desolation and stormy weather, we could have been hundreds of miles, not meters, from Mena House where we later repaired for lunch. Ed's co-Director, Rita Freed, and other members of the expedition, including David Silverman, jointly sponsored by both the Boston and University of Pennsylvania Museums, arrived February 27. Their season is expected to run through the end of March.

Just after Christmas, New York Director Terry Walz arrived for a two-week visit highlighted by a New Year's Eve party on *Al-Fostat* attended by many guests who danced the new decade in with good food provided by Amira Khattab and Umm Naima, and copious drink including champagne provided by diplomatic friends in Cairo and Terry on his way through the airport duty-free shop. Although Terry found some time for leisure, including a drive up to Luxor through the Nile Valley, returning via the Red Sea, he had his fair share of work to do, including meeting with Dr. Sayed Tawfik at the EAO in Abbasiya the morning after our New Year's Eve party! For the record, January 1 is not a public holiday in Egypt.

In early January the long-time Director of the Institut Francais d'Archeologie Orientale, Madame Paule Posener-Krieger, retired to Paris, and has been replaced by Dr. Nicholas Grimal of the Sorbonne. I was honored to have been included in a small farewell dinner given by Mme Posener at the French ambassador's residence, and to host her in my apartment for dinner on her last evening in Egypt at which Terry Walz was also able to be present, along with Kenton Keiths and Doris Rogers, our volunteer Development Director. Mme Posener has been a good friend to me and ARCE, and we will certainly miss her.

At the end of January the Cairo office was visited by the Program Officer, Division of Research Programs, of the National Endowment for the Humanities, **David Coder**, and Professor **William Brinner** of the University of California at Berkeley, as part of the inspection process for the renewal of our fellowship grant of three years for senior scholars. The visitors met with both NEH and USIS fellows and were able to attend a seminar on January 30 given by NEH fellow, **Joseph Zeidan** of Ohio State University on "The Egyptian Theater -- the Formative Years." Other seminars given this winter have included three in December, three in January, and two in February, given by **Laila Kamel**, **Timothy Mitchell**, **Lila Abu Lughod**, **Stuart Sears**, **Joseph Manning**, **Noha El-Mikawy**, and **Samia Mehrez** respectively, on such topics as "The Invention and Re-Invention of the Egyptian Peasant," "The Hauswaldt Papyri: Studies in Land Tenure in Ptolemaic Egypt," and "Son'allah Ibrahim and the History of the Book." The latter, given by Dr. Mehrez, was of particular interest in that author, Son'allah Ibrahim, was himself present and answered questions at the end of the seminar. Three additional seminars are scheduled for March and more will be held in the late spring and early summer.

In addition to visits by old fellows and friends, we also hosted two groups of visitors to Egypt, the first from the Cleveland Council on World Affairs led by **Henry Precht** (former American diplomat attached to the Cairo Embassy) whose thirty members attended a lecture by **Michael Jones** in the ARCE Library on February 7 prior to their overnight train journey to Luxor, and the second from the University Center Group of Dallas led by **David Polon** of Texas A & M; the latter group, consisting of landscape architects and their wives, were eager to learn of problems of conservation and the various forms of danger threatening Egypt's monuments today. I addressed them for 45 minutes in the Library and had enlisted several new ARCE members by the end of the question and answer period.

Finally, at the end of February, the new Director of the Oriental Institute, **William Sumner**, visited Cairo as part of his trip to Chicago House in Luxor, and a splendid reception was held for him at Ambassador Wisner's residence in Zamalek on February 26, attended by many ARCE friends and

members who are also interested and active in the ongoing work of Chicago House.

Robert Brenton Betts

ARCHAEOLOGY CLUB ACTIVITIES

This season three lectures have been presented to members in three different locations around Cairo. Our distinguished speakers were:

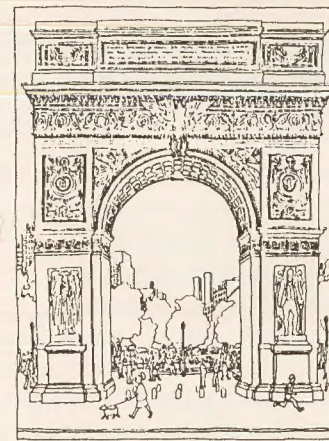
12 December: Professor **Kent Weeks** of the American University in Cairo gave an account of his ten years of survey and excavation in the Valley of the Kings, that has now resulted in the rediscovery of a "lost" tomb belonging to sons of **Ramesses II**. This lecture was held at our usual venue in Mohandiseen, thanks to **Bill Harrison** of International Business Associates.

24 January: Professor **Paul LeRoy**, Professor of History at Central Washington University, spoke about his travels and experiences in Ethiopia before the 1974 revolution, in a revealing lecture entitled "Land of Solomon and Sheba". We are grateful to Lee and Doris Rogers for their hospitality in hosting this lecture at their house in Maadi.

27 February: **Richard Fazzini** of the The Brooklyn Museum gave an insight into the world of "Egyptomania" in a fascinating survey of the ways that ancient Egypt has been perceived by the West from the interior decor of the Roman Empire to the 19th century Hathor columns in Chernyshevskogo Avenue, Leningrad, and the "mummy movies" and comic strips of today. This lecture was held at the American University in Cairo, sponsored by the Department of Sociology, Psychology and Anthropology.

The Winter Lecture Series is entitled "The Culture of Ancient Egypt", presented by **Michael** and **Angela Jones**. The course is an overview in seven lectures and two field trips of the development of ancient Egyptian civilization set against the political and military changes that took place during the three thousand years of pharaonic history. By request, the lectures are presented in three locations: Mohandiseen, the Garden City office of ARCE and in Maadi. The two field trips are to El-Lahun and Hawara in the Fayyum on 23 February, and Tanis on 16 March. Both are led by **Dr. Jocelyn Gohary**.

Angela Millward Jones



THE NEWS FROM NEW YORK

A Note on the Previous Issue

The article in the *Newsletter* 148 by **Edna R. Russmann** with excerpts from her new book, *Egyptian Sculpture: Cairo and Luxor*, was illustrated by black and white photographs from the book especially done for the *Newsletter* by the photographer, **David Finn**. Specific reference to this should have been made, and it is our pleasure here to acknowledge Mr. Finn's kind contribution to our publication.

The 1990 Symposium: Akhenaten: Hero or Heretic

For those of you who plan ahead, the second annual symposium on Egyptology at New York University will be held 1 December 1990. The subject this year is: "Akhenaten: Hero or Heretic." The speakers include **James Allen**, **Donald Redford**, **Eric Hornung**, **Jan Assmann**, and **James Romano**. The moderator is **William Kelly Simpson**.

There is a discount available to ARCE members, so please apply to us for the special forms that are needed to secure it.

New York Lecture Series

In February **Ali Salem**, the renowned Egyptian playwright and author, spoke on the Egyptian theater and read a translation of his famous play, "The Thief and the Writer." He capped the evening by reading with enormous verve a hilarious portion of the original Arabic text that in fact needed no translation to follow.

Betsy Bryan of Johns Hopkins University was a featured speaker in March, giving a talk on "Egyptian Heroes as Models in Late Bronze Age Art from Syria and Palestine," taking a specific fix on the use of Egyptian motifs and how they might have been used. The talk was cosponsored by the New York chapter of the Archaeological Institute of America.

Also in March, **Dr. Robert S. Bianchi** of The Brooklyn Museum gave an invigorating talk before a packed house on the "Alexandria Library," tracing its past and alluding to the plans to resurrect the library anew. He was introduced by **Dr. Abdel Aziz Hammuda**, the former dean of the Faculty of Arts at Cairo University and currently director of the Egyptian Cultural and Educational Bureau in Washington, DC.

People in the News

The Materials Advisory Board of National Academy of Sciences held a workshop in Washington in December to discuss the problems of conservation of stone monuments in Egypt, specifically the Sphinx. The workshop focused on the variety of factors contributing to the deterioration of the Sphinx, including the nearby cultivated lands and the sewage from newly-built housing, and raised questions about air pollution. Further detailed studies were called for. The participants included **David O'Connor**, **Rita Freed**, **Mark Lehner**, among Egyptologists, and from the Egyptian side **Farouk el-Baz**, director of the Remote Sensing Center at Boston University, and **Abdel Aziz Hammuda**, the Egyptian Cultural and Educational Bureau director. In reporting the workshop in the *Egyptian Gazette* (27 December 1989), the article stated that "subterranean water" and "the High Dam" were blameless for the erosion occurring to the Giza Plateau.

A glance at the March 1990 issue of *Art & Auction Magazine* attracted the eye: a stunning kneeling pharaoh on the cover with an accompanying caption, "Life on the Nile: Egyptian Antiquities." Inside the issue was a story on collector **Jack Josephson** of New York City, who in a relatively short time has amassed a lovely group of Egyptian portrait sculptures and other antiquities. Josephson, an ARCE member, began his career as an engineer and as a collector, of things Islamic. Deciding to concentrate on Egyptian antiquities in the 1970s, he sold his Islamic pieces to **Sheikh Nasser El Sabah**, and it now forms the nucleus of the museum in Kuwait that the sheikh founded. He credits his new interests to encouragement he has received from **Bernard V. Bothmer** of the Institute of Fine Arts, to the curatorial staff at the Department of Egyptian Art at the Brooklyn Museum -- **Richard Fazzini**, **James Romano**, and **Robert S. Bianchi**. The article in *Art & Auction* was written by **Helen-Louise Seggerman**.

An article in the *New York Times* 30 January 1990, headlined "Underground Pollution Imperils Egypt's Relics" by **Alan Cowell**, starts out with a statement from **Kent Weeks**, "Our belief that an unexcavated monument was a safe and protected one, whose pristine state would be enjoyed by later generations has also been found to be wrong. Even undug sites are suffering from these insidious forces of destruction." (See the article on the Climate Institute's conference in Cairo elsewhere in this issue of the *Newsletter*.) The article went on to express the concern of **Dr. Sayed Tawfik**, chairman of the Egyptian Antiquities Organization, that there are so many monuments to be cared but there is not enough time to do it. He expressed once again his hope that Americans, as well as other foreign teams, would concentrate on conservation and restoration, not excavation, in this particularly crucial time. The particular concern is ground water, humidity, and the salts in the soil. Elsewhere in the article the constant struggle between the Ministry of Tourism, which tries to promote tourism, and the Ministry of Culture, which tries to protect the cultural heritage of Egypt, was alluded to.

A few days later, the *Times* ran a story on the new Alexandria Library, and efforts being made to attract monetary help for it. At a special gathering assembled under the auspices of UNESCO in Aswan, luminaries including Francois Mitterand, president of France, Princess Caroline of Monaco, Queen Nour of Jordan, Queen Sofia of Spain, and Shaykh Zayed bin Sultan al-Nahayan of the United Arab Emirates, pledged \$20 million toward the project. Saudi Arabia pledged \$3 million. Also on hand at what must have been a stupefying event was Melina Mercouri, a specialist for sure in casting allure on ancient edifices. One hopes that the site of the new library, in land donated in Alexandria by the Egyptian Government, will be on high enough ground to avoid any unsavory impact of global warming, should it materialize.

Recently, the ARCE New York office received a newsletter from the Society for International Development, and learned that the Women in Development Program within SID held a successful conference in Tunis, chaired by Afaf Mahfouz, on "Towards a Better Tomorrow: Men and Women Together in the Arab World." The proceedings examined the role of women and men in the Arab world with a view to finding strategies to achieve balanced and equitable development. The Program hopes to repeat this success by holding other symposia in Morocco, Algeria, Mauritania, and Egypt. It might also be noted that Dr. Mahfouz is also the new president of the Association of Middle East Women's Studies. The multidisciplinary group began as an affiliated organization of the Middle East Studies Association.

Foreign Aid Threat?

A worrying news item and later Op Ed feature on cuts in foreign aid being suggested by Senator Bob Dole (*New York Times*, 16 January 1990) are cause for concern, since the cuts the senator is referring to are to foreign aid to Egypt. ARCE members should feel alarmed at any attempt to reduce the foreign aid to Egypt, since it will have profound ramifications on the life of ordinary people in Egypt. Assistance to specific foreign aid programs affecting the Middle East, for example, to the budget for USIA program in the Middle East, are also being reduced in order to divert funds to eastern Europe. We have been told this has meant a reduction in the amount of funds provided the ARCE Fellowship program by the Agency for 1990-91. If ARCE members wish to write in support of increased support of Middle East aid, they should be writing their congressmen on the Foreign Affairs Committee in the House and Senate. If you wish further information, contact the New York office for the names of congressmen to write to.

Egyptian American Meetings of Interest

The National Egyptian American Association's Second Annual Celebration occurred at Roosevelt Hotel in New York City March 17. The evening featured music, singers, dancers, and poets from Egypt. Among the celebrants we

noticed at the dinner was Mona Mikhail, ARCE Board member who is also on the Association's board, Mahmoud Wahba, Fikri Andrawes, Fikri Salib, and Sameh Iskandar -- all members of ARCE.

The Egyptian American Professional Society (EAPS) is a lively group in the New York area that meets every month in Westchester County to hear a lecture and enjoy Egyptian food and hospitality. Among the talks the group heard this winter -- which merits special attention -- was an engaging presentation by Victor Stoloff, one of the important players in the development of Egyptian cinema in the 1930s, who later emigrated to the United States and became a Hollywood producer of film and television. Mr. Stoloff introduced a special showing of his early film, "Siwa Boy," produced in 1938, and prefaced his narration with some fascinating remarks on the state of the cinema in Egypt in the Thirties.

In 1933, Mr. Stoloff said, sound had not yet come to the Egyptian film industry, which was still turning out silent films. He decided he would try to introduce sound to film, but found that the technology was very expensive; after numerous attempts, he then perfected his own technique. He also developed the "Newsbrief" for distribution in Egypt and elsewhere, the "Garida al-Misriyya," which provided monthly reports on important news events.

"Siwa Boy" was filmed in Siwa oasis in 21 days. The film, whose plot involves the attraction of modernization felt by a traditional Siwa lad, featured actors from the oasis who had never been in films before nor even acted before. Their performances were surprisingly good. Fascinating ethnographic segments turned up in the film -- such as footage of young girls calling out the presence of women on their way to the local bathhouse (men were therefore obliged to vacate the projected route so as not to cast eyes on them), the ceremony marking "fecundating the date crop," and celebrations performed by the Zagala, the black inhabitants of Siwa.

A copy of the film has been deposited with the Museum of Modern Art, New York City, which is keen to build up its collection of Egyptian films.

Among the other EAPS speakers this year is Yusuf al-Sisi, conductor of the Cairo Symphony, who spent the spring term at the Eastman School of Music at Rochester University.

The head of the EAPS is Fikri Andrawes.

Upcoming and Recent Conferences and Symposia

The 24th Annual Meeting of the Middle East Studies Association will be held this year in San Antonio, November 10-13, 1990. For information, MESA, 1232 N. Cherry Avenue, University of Arizona, Tucson, AZ 85721.

The 1990 Charles and Elizabeth Holman Symposium on Ancient Egypt, "Ancient Egyptian Empire: Foreign Policy and Trade in the Late 18th Dynasty" was held at Fordham University, 2 March 1990. The speakers included Donald Redford, "The Egyptian Empire in Asia during the Amarna Period"; William Murnane, "Deadlock over Kadesh: A Study in Cold War"; and James Weinstein,

"Trade and Empire: Egypt and the East Mediterranean World in the 14th Century B.C.E."

"Egypt: The Sources and the Legacy," 10 March 1990, Sarah Lawrence College Art Gallery. Among the speakers: Robert S. Bianchi, "Sign and Image: The Hieroglyphic Nature"; Bob Brier, "Napoleon in Egypt"; Richard Fazzini, "Egyptomania: Fine Art or Fun Art?"; Ed Polk Douglas, "Ancient Egyptian Motifs in Western Decorative Arts: Survival, Revival, and Recreation."

"International Conference on Arabic Manuscripts Relating to the History of Egypt in the Eighteenth Century," March 8-10, 1990, California State University, Los Angeles.

Daniel Crecelius, the organizer of the conference, kindly wrote us that the participants included Jack Crabbs, who spoke on the manner in which modern historians have portrayed the economic, social and political condition of Egypt in the eighteenth century; Andrew Raymond spoke on Shaykh al-Shadhili's forgotten history of the crisis of 1711; Abd al-Rahim Abd al-Rahman Abd al-Rahim compared the chronicles of Yusuf al-Mallawani and Ahmad Shalabi ibn Abd al-Ghani; Jane Hathaway, who gave a paper reviewing the Sultan-pasha genre and suggested that official Ottoman reports and/or *taqwims* might have provided the basis for some of the material found in the Egyptian chronicles; Abd al-Wahhab Bakr of Zagagig University made a comparative study of the important Damurdash group of manuscripts (an annotated translation of the most important of these chronicles was funded in part by ARCE and will be published by Brill in 1991-2); Crecelius demonstrated the extensive borrowing of al-Jabarti made from the earlier chronicles of Ahmad Shalabi ibn Abd al-Ghani and Ahmad Katkhuda Azaban al-Damurdashi; Abd al-Karim Rafeq surveyed three types of Syrian manuscripts sources that relate to the history of Egypt; Afaf Marsot discussed the manner in which al-Jabarti and Nikula al-Turk portrayed the period of the French occupation in their chronicles; Thomas Philipp analyzed the view held by Egyptian authorities of the French revolution and the French.

"Saudi-U.S. Relations in the 1990s: A Dialogue for the Coming Decade," held on 9 March 1990 at New York University and hosted by the Hagop Kevorkian Center for Near Eastern Studies. Among the featured speakers were Antarig Sarkissian, "The Saudi Banking Sector's Role in the 1990s," and Hermann F. Eilts, former American ambassador to Egypt now at Boston University, who spoke on "Overview of American Interests."

"The Sphinx and the Lotus: The Egyptian Movement in American Decorative Arts, 1865-1935," 6 April 1990, Hudson River Museum; held in conjunction with an exhibition of the same title. Among the speakers: Wendell Garrett, "Egyptian Eclecticism: The Ferment of Fashion and the Appeal of Novelty in Victorian America"; Patricia Pierce, "A Dream of Egypt: Egyptian Influences in the Untied States from 1792"; David Gebhard, "Palm Trees, Sphinxes and Pyramids: Egypt in California in the 1920's."

New Publications

Kemet, a new publication devoted to the study of ancient Egypt, is published by KMT Communications, 1531 Golden Gate Avenue, San Francisco, CA 94115. For those wishing to subscribe to the journal, the subscription price is \$28 for charter members (that means subscriptions now), or \$32 regularly. The founder and guiding figure in this new venture is ARCE member Dennis Forbes of San Francisco.

Exhibitions

"Beyond the Pyramids: Egyptian Regional Art from the Museo Egizio, Turin, will open at Emory University Museum of Art and Archaeology, 24 October 1990 and stay until 10 March 1991. The installation is being organized by Gay Robbins, Curator of Egyptian Art at the Emory University Museum.

Meanwhile the Museo Egizio opened six newly restored galleries in January, and restoration of the remaining galleries will be finished in time for the opening of the sixth International Congress of Egyptologists, to be held in Turin in 1991.

"Napoleon in Egypt," Hillwood Art Museum, C.W. Post campus of Long Island University, Greenvale, NY, August 17,-September 30, 1990. The exhibition emphasizes the impact of Napoleon's expedition on archaeology. Featured are engravings from the Napoleonic *Description de l'Egypte* and artifacts which they depict. Also on display will be letters written in Egypt by Napoleon and his generals, contemporary engravings of the expedition, etc.

The Sigmund Freud Antiquities exhibition currently touring the country for the next two years (Chicago; Boulder, Miami, Irvine, Palo Alto, New Orleans, Houston, New York, and Boston are the scheduled stops beginning in July) contains an interesting group of 65 objects from the psychoanalyst's personal collection. They include some Egyptian antiquities. The exhibition is an intriguing interdisciplinary collaboration between archaeology, art history, classics, psychoanalysis, and Freud studies.

"The First Egyptians" exhibition that has been touring the country for two years concluded its tour at the National Museum of Natural History in Washington, DC. A gala reception in honor of the exhibition took place 1 February 1990, and was attended by a number of Washington luminaries, including the Secretary of Health and the Egyptian ambassador, Abd al-Raouf El Reedy. In attendance were many members of the Hierakonpolis Expedition, including Michael Hoffmann, Jay Mills, Jeremy Geller, Renee Friedman, and friends and supporters of the Egyptian Studies Association.

The New York Public Library recently organized an exhibition of plates from the work of Giovanni Battista Belzoni, partly in an effort to draw attention to its collection of Egyptological books. In the circular sent out announcing the exhibit, it was noted, "Since the opening, in 1854, of the Astor Library, one of the parent libraries of the New York Public Library, the holdings of scholarly books and periodicals on ancient Egypt have ranked with a mere handful of other libraries in the forefront of the field." The collection

includes early grammars, dictionaries, travelers' accounts, reports of excavations, and periodicals. Recently the Library received a grant from the Lester Morse Foundation to restore nineteenth century plate books in the Egyptology collection. The Belzoni plates, from his work *Researches and Operations of G. Belzoni in Egypt and Nubia* (London, 1820 and 1822) were on display.

Innovative Loan from the Museum of Fine Arts to the Dallas Museum of Art

Some readers may have heard of the agreement reached in principle for innovative loan from the Museum of Fine Arts Boston to the Dallas Museum of Art last year, a loan covering about 150-200 Egyptian objects that cover the whole range of Egyptian art. The loan is of antiquities for

the most part in storage at the MFA. In return for the loan of the objects, the Marcus Foundation in Dallas will provide an endowment to support the work of a full-time conservator in Boston, as well as logistical support for the objects. The installation should occur sometime this year. The loan is to be effect for ten years.

The director of the Dallas Museum, Richard Bettrell, said "Boston is doing us a favor and we're doing them a favor. I can't think of a comparable museum exchange, and thus should serve as a model for others in the future."

In the announcement of this arrangement, the Dallas Museum pointed out the valuable advice offered by Alan May, a member of the Visiting Committee at the MFA and the Acquisitions Committee at the DMA.

OBITUARIES

HASSAN FATHY

Hassan Fathy, the noted architect who died late last year, was an honorary member of the ARCE. A memorial service was held at the Church of St. John the Divine in New York City in March 1990 to commemorate the man and the work, and the following remarks were addressed by Simone Swan, an old friend and former executive vice president of the de Menil Foundation. Ms. Swan has given us permission to reprint these remarks, which we do so with gratitude.

Hassan Fathy, the Egyptian architect and poet, planner and environmentalist, died at his house in Cairo on November 30, 1989. His book, *Architecture for the Poor* (1973), inspired a world-wide following. It revealed in deep philosophical terms and pecuniary detail how he focused his experience and vision on championing the human right to decent housing for all. Fathy's commitment was to his "ideal clients, the economic untouchables" who live outside the cash economy, and to "the billions throughout the world condemned to a premature death for lack of adequate shelter."

Hassan Fathy is best known for promoting the social organization of public housing by the dwellers cooperatively, with the guidance of the architect and the supervision of craftspeople, using local, preferably free, materials such as earth, stone or reed. One third of the planet's population lives today in earthen structures.

Fathy was a modern architect in European curricula who took advantage of traditional desert architecture in harmonious and beneficial ways. By incorporating into his designs traditional vernacular devices and proven methods for cooling his structures, by harnessing natural energy, he practiced appropriate technology in a world careening headlong toward wasteful high energy use.

Working on behalf of his clients within strict economic limitations, he reintroduced environmentally sound techniques such as windcatches, carved wood window screens (*mushrabiya*), interior fountains, and the ventilating principles of the courtyard into the design of schools, houses, and entire villages. Fathy also revived a lost method of roofing adobe buildings with barrel vaults and domes fashioned by hand from sub-dried mud brick. All these elements offered beauty, cultural and spiritual affinity, and cost far less than conventional structures of concrete and corrugated iron which require air-conditioning.

The methods and ideals which Hassan Fathy advocated in his book are now studied at universities in Asia, Africa, Europe, and South America. In the United States the University of California at Berkeley, the University of Chicago, and the Massachusetts Institute of Technology encouraged his work. Fathy advised several nations, and the United Nations, on the organization of self-help construction; his solutions have been applied in rural Egypt, Ghana, India, Pakistan, and at Abiquiu, New Mexico. In urban contexts they met with considerable success in Iran, notably at Yazd.

In 1980, at the age of 80, he received the Chairman's Award for Architecture from the Aga Khan Foundation, and in 1984 the Gold Metal of the International Union of Architects, among others.

The writings of Hassan Fathy cover far wider areas than housing. He has written on the religious significance of the canons of design for mosque building; on recycling primary resources and waste; and on methods for curing the parasite bilharzia in settlements along the Nile. He wrote skits, essays, and a play entitled *Mushrabiya* on the reconciliation between cultures of the Orient and the West. A short story entitled "Le pays d'Utopie," which he wrote in French, emerged from his scientific and mystical musings

as a citizen of the universe.

Hassan Fathy's serene and profound achievement of balance between the contemporary and the traditional, between technological and human development, reveals him to have been a Renaissance man, not in the recent Florentine sense but as a classical thinker of Pharaonic eras when the disciplines of the arts, the sciences and religion meshed in comprehensive ways.

NORBERT SCHIMMEL

Mr. Schimmel, a member of ARCE from 1961 to 1987, was a collector of antiquities who gave an important group of ancient Egyptian reliefs to the Metropolitan Museum of Art and backed major archaeological excavations in the Middle East (*New York Times*, 22 February 1990).

BOOK REVIEWS

LaVerne Kuhnke, *Lives at Risk: Public Health in Nineteenth Century Egypt*. Berkeley: University of California Press, 1990, 233 pp. \$24.95

The first school of medicine based on a western model in the Middle East was founded in Egypt by Mohammed Ali in 1827 the purpose of which was to train Egyptian physicians to serve in the army's medical corps. Further motivated to initiate medical advancements by cholera and plague in the early 1830s, the viceroy commissioned an International Quarantine Board to establish and maintain a quarantine organization. These innovations, influenced by medical advancements in Europe, occurred in Egypt when the quality and structure of the medical paradigm on which western medicine turned was being challenged and shifting from the ancient Graeco-Roman humoral tradition to a modern focus on specificity in disease causation, prevention, and cure.

The influence of modern western medical theory and institutions in Egypt resulted in a public health service whose functions included training paramedical personnel to provide basic health care for Egypt's overwhelmingly peasant population. However, as Kuhnke points out, Egypt's public health service did not evolve to suit the fluctuating needs of the people. Its failure was partially due to incompatibility between the model upon which their public health system turned, that of an industrialized cosmopolitan Europe, and the health care needs of a largely agrarian non-western people.

Medical and social anthropologists, as well as historians of modern Egypt, will be interested in the author's provocative conclusions, which suggest that concentration on particulars of etiology and ontology prevalent in modernism's disease paradigm has not provided us with a panacea for the suffering of humanity. Furthermore, she suggests the modern paradigm itself is in a process of en-

The 25 limestone relief blocks from the Amarna period were placed in a specially designed gallery in the Egyptian department of the Metropolitan Museum. Mr. Schimmel was a trustee of the museum for many years, and served on its acquisition committee.

IHSAN ABDEL KUDDOUS

Abdel Kuddous, one of the best known modern Egyptian writers, died in Cairo after suffering a stroke. He was 71 years old (*New York Times*, 16 January 1990). The author wrote at least 60 novels and collections of short stories, many of which became movies. One of them, "Boy's Best Friend," appeared in *Arabic Writing Today*, published by ARCE in 1968.

tropy and as such is shifting from a medical theory based on specificity to that of a more encompassing model.

Diana Craig Patch, *Reflections of Greatness: Ancient Egypt at the Carnegie Museum of Natural History*, Pittsburgh, 1990, \$24.95 paper, available from the University of Pennsylvania Press, P.O. Box 4836, Hampden Station, Baltimore, MD 21211 (301-338-6948). Appendices, index, 118 pp., many color, black and white illustrations.

The catalog was published in conjunction with the recent opening of the Walton Hall of Ancient Egypt. The prefatory remarks mention, "Although this catalogue is written for the general public, Egyptological information about each piece has been provided for interested scholars.

The Carnegie Series on Egypt: a new series of booklets, published in 1990, on a variety of aspects of Egypt. Also available from the University of Pennsylvania Press as a packet for \$41.95 or separately at \$4.95 each, except for the Thomas Textile book, which is \$5.95. For order information, see the previous paragraph. The illustrations are mostly drawn from the collection at the Carnegie Museum of Natural History.

In the series:

David O'Connor, *A Short History of Ancient Egypt*, 40 pp.

David O'Connor, *Ancient Egyptian Society*, 40 pp.

James F. Romano, *Daily Life of the Ancient Egyptians*, 52 pp.

James F. Romano, *Death, Burial and Afterlife in Ancient Egypt*, 41 pp.

David P. Silverman, *Language and Writing on Ancient Egypt*, 48 pp.

Zahi A. Hawass, *The Pyramids of Ancient Egypt*, 52 pp.

Diana Craig Patch and Cheryl Ward Haldane,
The Pharaoh's Boat at the Carnegie, 48 pp.

Carolyn Fluehr-Lobban, Modern Egypt and Its Heritage,
42 pp.

Thelma K. Thomas, Textiles from Medieval Egypt, A.D.
300-1300, 66 pp.

Kathy Hansen, *Egypt Handbook*, 1990: Chico, CA, Moon
Publications, \$14.95 paper.

New guide to Egypt by one of ARCE's members, who
worked more or less out of the ARCE Cairo office. The
guide is to both ancient and modern Egypt, with good his-
torical background and even tips on Egyptian customs.

Charles Tripp and Roger Owen, eds., *Egypt Under
Mubarak*. With contributions from Nazih N. Ayubi, Mona
Makram Ebeid, Hani Shukrallah, Galal A. Amin, David
Butter, Simon Commander. London and New York, Rout-
ledge, 1989, 191 pp., \$49.95

Egypt plays a vital role in a region of dynamic politi-
cal identity and allegiance, and represents one of the major
powers in the Middle East. This collection of essays fo-
cuses on political and economic aspects of Egypt under
Mubarak and presents an evaluation of the dilemmas con-
fronting contemporary Egypt and the impact of Mubarak's
administration upon them. According to the book's blurb,
The issues they address as well as the situation they de-
scribe are essential to our understanding of contemporary
Egypt.

Dilwyn Jones, *A Glossary of Ancient Egyptian Nautical
Titles and Terms*, London and New York, Routledge,
Chapman & Hall, 1988, 294 pp., \$95.00

"This glossary is the result of the latest study of all
nautical terms (i.e., titles ship types, ship parts, verbs etc.)
used in Ancient Egypt from the Early Dynastic Period to
Graeco-Roman times. This single volume also consolidates
information hitherto found in numerous publications.

The terms and words are listed in alphabetical order.
The usual orthography and variant writings of the
term/words are given, together with a transliteration into
English characters and a translation, full textual references
and a list of more important articles, monographs etc. which
discuss the term/word. A complete list of individual names,
titles and a concordance with RANKE, PERSONNEN-
MEN, is presented the end of the book."

Gudrun Kramer, *The Jews in Modern Egypt, 1914-1952*,
1989: Seattle, University of Washington Press, 319 pp., \$25.
Selma Botman's review in the *Middle East Journal* (Spring
1990) says, "Kramer portrays a community whose members
are were separated by national origin, linguistic differences,
socioeconomic distinctions, political orientations, and even
ritual and religious practices.... Egyptianization [during the
course of the present century] created a fragile environment
in which Jews and other minority groups were compelled to
function."

Douglas Brewer and Renee F. Friedman, *Fish and
Fishing in Ancient Egypt*, 1989: Aris and Phillips Ltd, 128

pp., 85 photos, 15 drawings. Valuable to archaeologists,
ichthyologists, and for the study of art and religion in
ancient Egypt.

Artemis Cooper, *Cairo in the War, 1939-1945*, 1989: Lon-
don, Hamish Hanmilton, L17.95 pp., with many amusing
plate and white plates (not enough!)

Trevor Mostyn, *Egypt's Belle Epoque, Cairo, 1869-1952*,
1989: London and New York, Quartet Books, 202 pp., plate
and white plates (also amusing).

James P. Allen, 2. *Genesis in Egypt: The Philosophy of An-
cient Egyptian Creation Accounts*. 1988: London, Aris and
Phillips Ltd., 124 pp. 4 drawings, paper, £21.

*authors in boldface: members of the American Research Center in Egypt

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November 19 - December 5, 1989



THE AMERICAN RESEARCH CENTER IN EGYPT TOUR

November 19, 1989 - December 5, 1989

The American Research Center in Egypt, the private consortium of North American museums and universities and the association of specialists on Egypt, is offering its second annual tour to Egypt. This year the tour leader is Michael Jones, an Egyptologist who has worked on several of the sites and has a broad acquaintance with ancient Egyptian history and culture.

For those who have not yet visited Egypt, this promises to be an exceptional introduction to the country. For those who have, it will be a wonderful way to be reacquainted with its archaeological splendors.

About Our Tour Leader

Michael Jones took his BA in Egyptology from Cambridge University. He has done archaeological work in the United Kingdom, excavating Roman city sites at Colchester, Winchester and London, and also Roman forts in Scotland. In Egypt he worked on excavations at Luxor, Tell el-Amarna, Giza, Kom Ombo, and at Memphis where he served for six years as field director at the New York University Apis House Excavation.

He currently works on a privately funded excavation at Memphis under ARCE auspices, and he lectures locally. His wife, Angela Milward Jones, is director of the ARCE Archaeology Club in Cairo.

The American Research Center in Egypt
New York University
50 Washington Square South
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The itinerary of the tour is as follows:

SUNDAY, NOVEMBER 19

Departure from Kennedy Airport in the evening aboard a KLM flight, with a stop in Amsterdam

MONDAY, NOVEMBER 20

Arrive Cairo, meeting and assistance by your escort and transfer to the Nile Hilton Hotel in downtown Cairo. Dinner at hotel.

TUESDAY, NOVEMBER 21

CAIRO: Full day of touring to Memphis and Saqqara including the Step Pyramid, designed and built by Imhotep, Chief of Works under Zoser (ca. 2680 B.C.), second king of Dynasty III; the Serapeum, burial place of the Apis bulls; and the Dynasty V tombs (ca. 2370 B.C.) of Ti and Ptahhotep. A late lunch at the Mena House and dinner at the hotel.

WEDNESDAY, NOVEMBER 22

CAIRO: Full morning, beginning at an early hour, of touring at Pyramids, Sphinx, and the Solar Boat. Lunch at the hotel. Afternoon at the Egyptian Museum. Dinner on your own to explore some of Cairo's charming restaurants.

THURSDAY, NOVEMBER 23

CAIRO: Morning in Old Cairo including the Coptic Museum, the Coptic Churches of Abu Serga and St. George ("Hanging") and the Ben Ezra Synagogue. Afternoon touring of the Islamic Museum, which houses a magnificent collection of Islamic fine arts, and Citadel, originally built by Saladin in the twelfth century. Lunch is included, and a "festive" Thanksgiving dinner at the hotel is planned.

FRIDAY, NOVEMBER 24

CAIRO/MINYA: Depart Cairo visiting Meidum, site of the impressive pyramid begun by Huni, last king of Dynasty III (ca. 2600 B.C.), and completed by his son Sneferu. Then to Beni Hasan, and the necropolis of the governors of the Oryx Nome, of Middle Kingdom date (ca. 2000 B.C.) Overnight in Minya at the Omar Khayyam Hotel. All meals included.

SATURDAY, NOVEMBER 25

MINYA/NAG HAMMADI: Continue touring to El Amarna, where the heretic king Akhenaten of Dynasty XVIII built his short-lived capital (ca. 1375 B.C.), and then to Tuna el-Gebel, anciently Hermopolis. This day's touring ends at Nag Hammadi, where an important collection of Coptic manuscripts, dating to the 4th and 5th centuries A.D. was found in the 1940s. Stay overnight at the Aluminum Hotel. All meals included.

SUNDAY, NOVEMBER 26

NAG HAMMADI/LUXOR: Touring to Abydos, alleged burial place of the god Osiris, and an important cult center throughout ancient times. Then to Dendera, site of the temple of Hathor, en route to Luxor. Stay in a first-class hotel. All meals.

MONDAY, NOVEMBER 27

LUXOR: Touring on the West Bank to the Ramesseum, Ramesses II's monument to himself, and inspiration for Shelley's 'Ozymandias.' Visit to Deir el-Medina, the workmen's village of the artisans of the royal tombs of the New Kingdom, and Medinet Habu, mortuary temple of Ramesses III. Free afternoon. All meals.

TUESDAY, NOVEMBER 28

CRUISE: Board the Oberoi cruise ship M/S Shehrazad before lunch. Afternoon touring to the Karnak and Luxor temples. All meals aboard the cruise.

WEDNESDAY, NOVEMBER 29

CRUISE: Morning touring to the major tombs of the Valley of the Kings, the Valley of the Queens, the Tombs of the Nobles as well as Deir el-Bahri, Queen Hatshepsut's mortuary temple, one of the most beautiful sites in the world. Afternoon at leisure.

THURSDAY, NOVEMBER 30

CRUISE: Sail to Esna, visiting the Ptolemaic-Roman temple. Then to Edfu and the temple of Horus, best preserved of all ancient Egyptian temples.

FRIDAY, DECEMBER 1

CRUISE/ASWAN: To visit the temple at Kom Ombo whose location, on a promontory overlooking the Nile, is among the most magnificent in Egypt. Then to Aswan and the afternoon touring of the temple at Philae, the High Dam, and the unfinished obelisk.

SATURDAY, DECEMBER 2

ASWAN: Morning touring of the islands in the Nile by felucca. Transfer to the Cataract Hotel for an afternoon of leisure. Dinner at hotel, but not lunch.

SUNDAY, DECEMBER 3

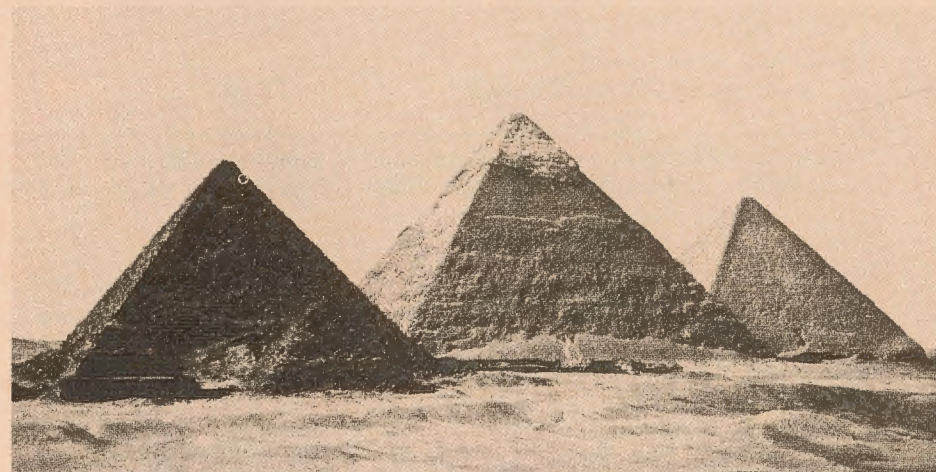
ASWAN: Morning flight to Abu Simbel, site of Ramesses II's two great rock-cut temples, continuing on to Cairo. Overnight in the Gezira Sheraton Hotel. No lunch or dinner.

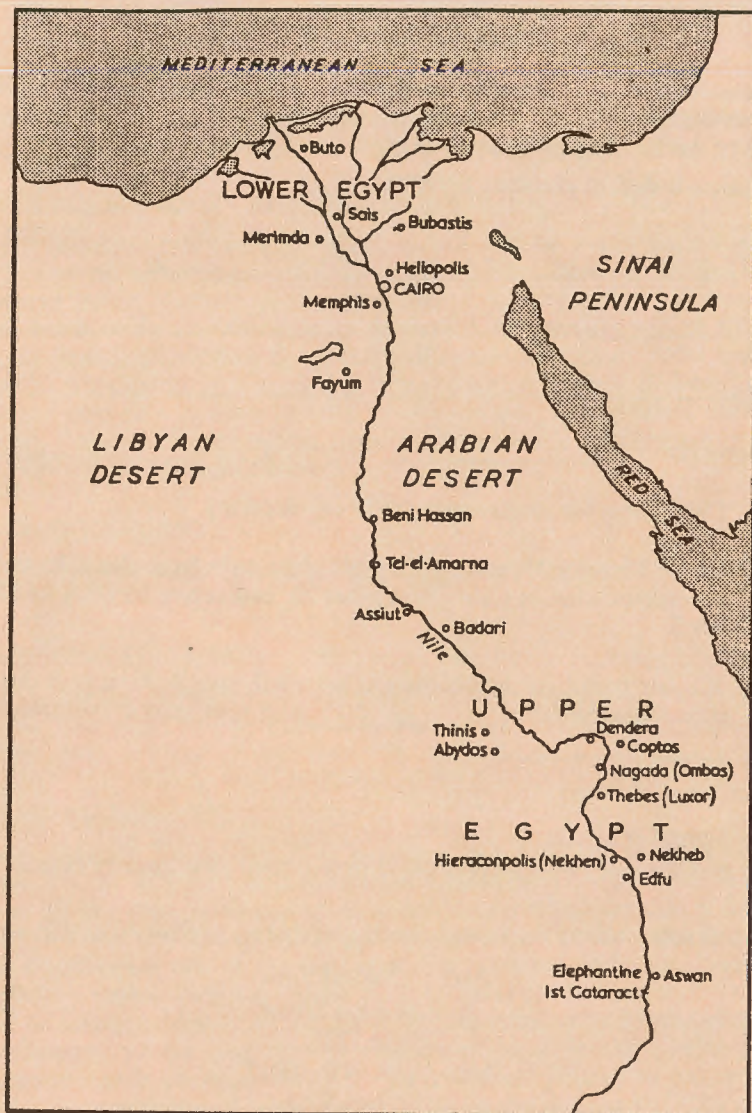
MONDAY, DECEMBER 4

CAIRO: Full day at leisure with Reception at the S. S. Fostat, the houseboat of the American Research Center in Egypt, and a Gala Farewell Dinner including wine in one of the nice restaurants at the hotel. No lunch.

TUESDAY, DECEMBER 5

Transfer to the airport for flight to New York.





Ancient Egypt

THE TOUR RATE INCLUDES

Round trip transatlantic air transportation from New York on a regularly scheduled airline (KLM or other IATA carrier).

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Hotels: twin-bedded rooms with private bath as listed or similar. At the hotel in Nag Hammadi a private bath may not be available.

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